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UNITY

Christmas Blessings

CONTENTS

Good Will toward Men, *Charles Fillmore* - -
Christmas—Something Practical,
Worral G. Sonastine - - - - - - -
How to Stay Young, *Clara Beranger* - - - -
The Divine Adjuster, *Beverly E. Finch* - - -
Our Spiritual Assets, *Ellen A. Reynolds* - - -
Elim Goes to Tyre, *Georgia Eberling* - - -
The Heart of Christmas, *Clara Palmer* - - -
I Meet My God in Silent Prayer, *Charles Fillmore*
"I Will Look unto Jehovah," *Esther Freshman* -
Sunday Lessons - - - - - - - - - -

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Monthly Thoughts

BY CHARLES FILLMORE

To Be Used from December 20, 1951, to January 19, 1952

Illumination: Abiding in the Christ word, I a
born anew into God's kingdom of light.

Healing: Abiding in the Christ word, I am bo
anew into God's kingdom of harmony and heal

Prosperity: Abiding in the Christ word, I am bo
anew into God's kingdom of plenty, and I
substance flows to me abundantly.

For instructions about these thoughts turn to page 48

UNITY

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Good Will toward Men

from the writings of

CHARLES FILLMORE

HRISTIANS THE WORLD over count the birth of Jesus as the greatest event of all time. Not only Christians but all those who have busi-ss relations with Christians acknowledge the out-nding importance of this event by dating their cuments from the year in which He was born. ore effort is made to commemorate it, and more oney is spent each year at Christmas on presents, corations, and music than on all other sacred days mbined. As a rule all this homage is in honor of man who lived some nineteen hundred-odd years o and, as most persons think, died and went to aven.

Very few of the followers of Jesus realize or un-rstand the real significance of His advent into our dst nor the relation that we bear to His transition d to the work that He did for the uplift of the

whole human family. We submerge the vital issu under the ephemeral outer events of history a thereby lose the spiritual unity between His life a ours. Jesus taught persistently and continuously th through Him we have eternal life and in no oth way. Also that He did not separate Himself pe manently from us but, on the contrary, effected unity with God-Mind that opened the way for all us to achieve the same unity and abide with Him Spirit in a heavenly consciousness.

We need above all to realize that Jesus was spiritually developed man, a man who expressed mind and body what God expects every one of us express. His was a manhood more wonderful th any we have dreamed possible to man. Yet He sai "He that believeth on me, the works that I do sha he do also; and greater *works* than these shall do."

By continually unifying ourselves with the Hig est through prayer, through spiritual meditation, become Christ manifest. Our real self is revealed our consciousness by affirming, *I am the Christ, t son of the living God. I am no longer just flesh a blood, but Spirit life, substance, and intelligence.*

"Beloved, now are we children of God."

The Christ of God is the perfect Word or idea God, which unfolds into the true man, manife and is blessed with eternal life by measuring up the divine standard, thus fulfilling the law of rig eousness. "Thou art my beloved Son, in thee I a well pleased."

The discoveries of men have revealed the exi ence of a universe of dimensions so mighty that c

ree-dimensional world has been shorn of the last red of its importance; it has in fact been proved be a cipher, a zero, a "no-thing" in substance; or one scientific writer says in effect: Matter and its operties may be compared to a very small crack a universe of substance. In other words, matter is nd to have no causative properties of any kind natever. If this is true of the world about us, how erwhelmingly true it must be of man and his body. ithout the mind the body is a dead shell, the blood tream of red ink, and the nerves cotton strings.

What is an atom? Matter? What science has stulated as an atom has been found to possess h amazing properties as to remove it from the terial to the mental realm. This is the conclusion a scientist expressed not long ago in a gathering savants where this subject was under discussion. atom is really a package in which is wrapped an a that has the power to create a universe. Some- e has said that if our universe were destroyed and ingle cell left, it could be reproduced from that l. Our body is an aggregation of trillions of cells, d every cell is composed of atoms so numerous t we shall not attempt a computation. It is mind d not matter that began and has through ages and erations composed that very wonderful organism ich you call your body. It is not at all what you it is when you look at or think about it as a sical thing.

It is within the power of the central I or ego in ryone to probe into these cells composing the ly and release the imprisoned energy and intel- nce. All progress of man and the race is accom-

plished through this incorporation of ideas and the final release through thought and action. Thus m grows from a mental pygmy to a spiritual giant.

When we give importance to the external real and lay up as treasures its transient forms, we negle the eternal things of the Spirit. Man through h mind builds his world out of the things or ideas thinks most about. For example, we are now thinking and talking about the havoc wrought the atomic bomb and trembling at the destructi that could be wrought if it should get into the han of wicked men. There are numerous reasons w this fear is groundless, but nevertheless this fe goes on because people do not all use their mi logically. Man was put on earth to learn to use h mind and use it in the right way. That is righteou ness. Instead of fears, we should center our lo thoughts on the atom and see it releasing its d namic force in building a new world for the good the whole human family.

Our body cells are made up of atoms compos of electrons and protons, which in reality are ligh and have their origin in the supermind. A reco nized scientist, in one of his books says that el tricity is of celestial origin and came to this ear on the wings of solar radiation. So we are throu every thought releasing the same electrical for that compose the atom, and we can destroy or bui If the tempo of our thought is violent, as in ang we destroy; if it is peaceful, harmonious, and lovin we build. So we find that the same forces that en into the structure of the atom are always right hand awaiting our command.

It is safe to say that more persons kill themlves every year by the atoms they explode in their vn bodies than were destroyed in the cities of Jan. Every violent thought we discharge disrupts e harmonious rhythm of our body cells and evenally reaches the central electric atoms with exosive results. Even unbridled spiritual zeal is danrous. "My zeal hath consumed me." Elijah was so alous for the cause of Jehovah that he exploded e cells of his own body and went up in a chariot fire—not to heaven but into the ether.

However we should not dwell upon the destruce power of the atom but on its tremendous conuctive energy. In the atom is concealed the crewe energy that builds and sustains the universe. is the vehicle that the Logos uses to form man and ough which man has access to eternal life. All l constructive healing is accomplished by releas- this inherent energy and substance. When the ermind in man is quickened through prayer and ritual concentration these electrical units are freed m their cell imprisonment and incorporated into body under the divine law and a so-called "mira-) of health follows. In a period of spiritual illuation Jesus announced that He came to "proclaim ase to the captives." All the memories of our eriences from primitive to modern man are sealed in these body cells to be purified and released to on in that soul redemption called regeneration.

Science will eventually recognize the existence this atomic energy in the trillions of body cells explain clearly how they are discharged as life health. Then spiritual healing will be accepted

as the only permanent healing and spiritual healer will come into their own as co-workers with Chris in restoring humanity to its divine heritage. Hov Jesus released the electrons in His blood corpuscle and cast them into the race life as redemptive seed will be set forth as a scientific fact when men get thei eyes opened to the ever-present life and how we ar all using it every day to build or destroy our body.

"I came that they may have life, and may have abundantly."

"I lay down my life, that I may take it again. N one taketh it away from me, but I lay it down c myself."

"My sheep hear my voice, and I know them, an they follow me: and I give unto them eternal life

A Christmas Prayer

Virginia Connellee McPhee

Father, in the silence of Christmas morn
May the Christ in each humble heart be born
And thus bring peace and joy, good will on earth,
As we in love commemorate His birth.

Help us to know Thy presence near
And thus cast out all doubt and fear;
To look beyond what seems to be
And know the Truth that sets us free.

Help us to live, to love, to serve, be kind,
To guard our lips and watch our mind,
To emulate the Christ each day
And spread good cheer along the way.

Christmas—Something Practical

WORRAL G. SONASTINE

WHEN I WAS A CHILD, the story of Christmas fascinated me and thrilled me with joyous anticipation. My joy was accelerated, doubt, by the thought of Santa Claus, a special nner, a decorated tree, and mysterious packages; t also the story of the child in the manger made a eat impression on me each time I heard it or witssed it in a church pageant. There was something ractive about it. As I grew to adolescence, hower, the story of the Nativity lost most of its apal for me. As the years went by, it became nothing re than a sentimental story remembered from my ildhood.

Later on when I began to seek the truth about d and His universe, I regained much of my for- r enthusiasm for the old Christmas story. Not y did it become interesting and beautiful to me e again, but also it brought something new to understanding. It took on a significance that I l never recognized before. As I read and poned over the story of the Nativity, I became aware t the birth of Jesus in Bethlehem symbolizes the h of Christ in the heart of man. Here is someg very real, something of practical value to each us in our daily living.

Just what is this birth of Christ in the heart of n? Does it have any practical value for the aver- person of today? Is it just something imaginary,

or is it real and productive of some good in o
lives? How does it come about? Can we promo
it ourselves, or is it entirely in the hands of Go
These are just a few of the questions that arise
the minds of those who are seeking Truth.

Jesus told Nicodemus, "Ye must be born anew
He meant that we must be born into the Christ co
sciousness, or the Christ must be born in us. T
Christ consciousness is Truth consciousness. It is t
state of being conscious or aware of Truth. To
conscious of Truth is to know the Truth about ou
selves and our relationship to God. It is to be co
scious of our true identity, of our oneness with Go
Recognition of Truth brings about the birth
Christ within us. As we come to realize the full si
nificance of Truth, we begin to conduct ourselv
accordingly. This is the process to which Paul r
ferred when he said, "Put ye on the Lord Jes
Christ."

"But," one may ask, "what does all this have
do with the problems I face in my daily activitie
I know it is fine to live a good life, the Christ lif
as you call it; but how can this help me to elimina
the troubles that just about get me down? How c
recognizing my oneness with God help me to sol
my problems?"

This matter of recognizing (giving birth to) t
Christ within us is the most glorious thing we c
possibly experience. It brings with it the und
standing and the equipment that are necessary
solve every problem known to man. If you ha
been accustomed to affirming Truth in a forcef
manner, as though you yourself were accomplishi

e desired results, you will find this simple process recognizing God much more effective. Moreover, u will experience a sense of peace and satisfaction u have never known before. As you continue to ractice the presence," knowing that God is all and at you are included in His allness, you can truthlly say with Jesus, "The Father abiding in me eth his works."

Perhaps by coincidence, I find myself writing ese particular lines on Easter Sunday. A Christmas icle on Easter Sunday—seems rather odd, does it t? Yet, as I consider the matter more carefully, find a striking similarity between the story of ristmas and the story of Easter. In fact, it becomes vious that both of these stories depict the same perience in the realm of Spirit. The birth of Christ symbolized in the Christmas story is the same ocrence as the Resurrection symbolized in the story Easter. In the truest sense of the word, Christ s never unborn, and neither was He ever dead. e Christ is eternal, as eternal as the Father, with om He is one. Only man, the personal man, needs be born or resurrected into the true life, and he accomplish this by assuming the "it is done" atde.

While our true identity has always been the same it is now, we have not always been aware of it. truth, we are Spirit, indestructible and harmoni, but we have always thought ourselves to be arate physical beings subject to discord and delction. The law is such that we are what we think are as far as we ourselves are concerned. As long we continue to think of ourselves as puny little

beings, buffeted about on the rocks of circumstan
that is precisely what we shall be in our own ey
On the other hand, we can begin at any time
recognize our true identity, and this recognition w
bring about the rebirth to which Jesus refer
when He told Nicodemus that he must be bo
anew. It also brings about the birth that is symb
ized by the scriptural story of Christmas. Throu
recognition and understanding of Truth, Christ
born in the lowly and selfish hearts of men.

The recognition of our true identity must,
course, be accompanied by action before it can be
any practical benefit to us. As we begin to real
our oneness with God, we must begin to act
cordingly. We must conduct ourselves like true so
of God, which we really are. Before we can say w
any effectiveness, "I and the Father are one,"
must begin to express the Father's divine attribut
We must love with His love, think with His w
dom, and move with His power. We do these thi
when we let Him take over our life and affairs. C
part is to let Him; He does the rest. No matter h
chaotic our life and affairs may seem to be, God
and will straighten them out when we turn th
over to Him.

As we continue to let God take over in all
affairs, we become more and more like Him.
begin to express more of His qualities in our d
activities. We move constantly in accordance w
His divine plan. Our words and deeds are based
His infinite wisdom. Inharmony becomes less
less apparent in our life. Our problems seem to so
themselves; they literally bring their own soluti

ith them. We gain a new enthusiasm for life. Everything and everyone around us become more interesting, more wonderful as we come to realize that ie same Spirit dwells within them that dwells ithin us. There are those who feel that it is not ecessary to draw close to God in silent communion. hey believe that they can follow the Master's achings in a personal way and thus fulfill His mmandments. A young man was discussing this atter with a kindly minister one evening. During e course of their conversation the younger man inted that he could live a good, clean, well-balced life simply by following Jesus' teachings in a rsonal way. "If I follow the Master's instructions," said, "why should I bother about communing th God and drawing close to Him, as you so often it? I'd still have to live right morally by obeyg the Master's commandments, wouldn't I? That's at really matters, isn't it?"

"Have you ever tried letting God have His way you?" asked the minister. "Have you ever let ir whole being merge in conscious union with Spirit of the universe?"

The young man hesitated for a moment and i said: "Yes, I've tried that, but I never could that it got me anywhere. How does such a proire actually help us in our daily living?"

The minister remained silent for a moment and i he reached over and picked up a pair of coal gs that were standing nearby. Deftly he removed hite-hot coal from the fireplace. Placing it on hearth at his feet, he gazed at it and said noth-

The young man also watched the coal. He sa its white-hot glow gradually turn red. After a m ment or so, the red color faded to a dull gray. Pre ently the coal had cooled off sufficiently for t minister to pick it up in his hand.

He turned to the young man with a smile a said: "There—that is what happens when we main apart from God, the Spirit of the universe. long as that coal remained a part of the whole be it was alive with heat and energy; but when it w separated from the bed, it became cold and colo less. That is exactly what happens to us when separate ourselves from God."

The birth of Christ is brought about in us mu the same as a lily is brought into bloom. We ou selves have nothing to do with the process of growi but we do plant the bulb and nourish it. We water and let the sun shine on it. We keep away wee and other things that might prevent the plant fro growing. So do we promote the birth and growth Christ in ourselves. We plant the seed when recognize the truth about God. We nourish t growth of Christ within us through prayer, medit tion, and the elimination of erroneous thinking.

How glorious it is when the Christ child is bo in our heart. He grows in stature and gradually tak over our whole being. As His impersonal self comes stronger, our personal self becomes weak We take on His divine characteristics and relinqu the human frailties that have always been ours. this takes place as we commune silently with Go pondering over His love and contemplating His vine activities. To look upon God constantly is

ve Him, and to love Him is to let Him take over ar life and affairs. The first and greatest of all the ommandments is, "Thou shalt love the Lord thy od with all thy heart, and with all thy soul, and ith all thy mind."

So, as we keep our eye single to the light of hrist in our heart, our whole body—yes, our whole e—is filled with light. The darkness of evil that eviously engulfed us fades away under the rays His glorious light. Joy replaces sorrow, strength places weakness, and love replaces hatred in the orld about us. As we let His light shine within us, goes before us and guides our way. It turns enemies into friends; it turns fear into courage. Its glorir effulgence reveals beauty everywhere, even here ugliness has prevailed before. Yes, the child the manger is truly "the light of the world," the ht that brings peace on earth and good will to en.

PRAYER FOR PEACE

In the name of the Lord Jesus Christ we pray for and decree a permanent peace, uniting all the nations of the earth in a league of justice and righteousness, in which the life, liberty, and love of God shall be paramount.

How to Stay Young

CLARA BERANGER

A FEW YEARS AGO I spoke before a Unity grou and told about the woman who learned t drive a car when she was over fifty years ol by repeating the words from *The Prayer of Faith* "God is my all, I know no fear." Charles Fillmore who was in the audience, said to me afterwards "Your talk was good and helpful. But in Unity w do not bring up the subject of age. We believe tha anyone with true faith can accomplish whatever h desires regardless of age."

I have thought of Mr. Fillmore's comment man times. Certainly in his own life he demonstrate this belief, for he remained active and alert until h passed on.

Other men and women have not allowed th passage of time to stop them from contributin beauty, goodness, and truth to humanity. At eight four Arturo Toscanini was still conducting orche tras and spreading the joy of his glorious music millions of listeners all over the world. Oliver We dell Holmes, famous American jurist, did not reti from the bench of the Supreme Court until he w ninety-one. Jane Addams, the social worker who e tablished Hull House in Chicago, won the Nob Peace Prize for her devotion to the cause of soci ethics and ideals of peace. She was a tireless work and lived to be seventy-five. Grandma Moses, nc in her nineties, started painting late in life and

ill producing her wonderful "primitives." And ere are many others, known only to their fami- es and friends, who remain mentally and physi- lly active, constantly receiving and giving out in- iration.

All educators know that chronological age and ychological age do not necessarily correspond. er since Alfred Binet developed the intelligence sts that are now universally used in measuring the ychological age of children, other psychologists ve been carrying on experiments on the emotional d social reactions of adults as well as children. ey have concluded that the number of years a rson lives has less to do with what he *is* than the y he thinks and feels.

In spite of this knowledge, colleges and universi- s set a definite age, usually sixty-five, for the re- ement of their teachers, irrespective of their abili- s and scholarship. The fallacy of such a practice s made evident during World War II. For in- nce, the law school of a California university lost arge number of its faculty members to the armed vices and was compelled to engage professors o had been retired from other universities. The lts were amazing: the law school flourished and ned a greater reputation than it had enjoyed be- e the war; and, at the same time, the substitute fessors were given a new lease on life. Similarly, 1948, a group of men over sixty-five from Sche- tady, New York, idled by compulsory retirement n various electrical companies, formed a com- y of their own called the Mohawk Develop- it Service. Well skilled in engineering, drafting,

and mechanical fields, they soon became so busy tha they had to enlarge their staff. Their success ha demonstrated once again that older workers are use ful and should not be "put on the shelf." Yet neithe our institutions of learning nor industrial organiza tions nor private employers seem to realize that ag is a state of mind and that as a man "thinketh in hi heart, so *is* he."

The real self of us, the Spirit of God within u is from everlasting to everlasting. It cannot grow ol or die; and since we abide in Spirit, we cannot gro old. When we listen to the voice of Spirit and hea His messages of eternal life, love, light, and powe we are filled with the glorious enthusiasm and o timism of youth. If we keep our thinking constru tive and positive and cast out of our mind destru tive, negative thoughts, such as self-pity, worry, r sentment, and fear, such a youthful spirit will b manifested in us that the question of chronologic age will not enter the mind of anyone we mee Steadfast faith in God, belief in our own worth children of God, hope and confidence in the futu will not only keep us mentally and spiritually you but will give beauty to our face and human warm to our personality.

The only persons of my acquaintance who see old are the ones who have no religious faith or vital interest of any kind. Their chronological ag vary from sixteen to seventy. Yet they are all p chologically and spiritually old because they have center of interest. They arouse my deepest sympat because they are bewildered and insecure, mere flo ers upon the sea of life. Some of them come to

r help, and I try to awaken them to the truth that ɔd does not mean for us to float but to swim; that ch of us has some talent, some gift from Him; d that only as we exercise this gift can we achieve ppiness.

In the Second Epistle to Timothy, Paul said: Therefore I put thee in remembrance that thou up the gift of God . . . For God hath not given the spirit of fear; but of power, and of love, and a sound mind." And in the First Epistle to the rinthians, Paul wrote that there are diversities of ts but the self-same Spirit.

Next to devotion and faith in God as a means of ing young comes a strong interest in some form work or a hobby that absorbs the mind and keeps body active. I once read the story of a seventy- -old automobile magnate who was ordered by doctors to retire from active participation in his ness. He was not really ill, just temporarily over- ked. After a month's idleness, he realized that vas bored and miserable. But he knew that if he tioned going back into business his doctors and ily would protest. He hunted up an old pair of garees, slipped off to one of his own service sta- where he was not recognized, and got a job tendant and mechanic. Yes, it is work that keeps n healthy and young!

We may not be able to accomplish anything im- ately in the way of combating arbitrary rules tirement. We can, however, do a great deal on ɔsitive side by the manner in which we handle natter of our own increasing age. To start with, hould make it a rule never to allow the thought

of "growing old" to linger in our consciousness, no should we regard it as a problem. I know severa men and women, spiritually mature in other way who think too much and talk too frequently of the advancing years. When Mr. Fillmore said that Unit disapproves of discussing age, he was expressing th great truth that what we think and talk about wi be outpictured in our life. It may even appear tha I am violating this principle by writing on the sub ject. But frequently it is necessary to state a nega tive quality in order to deny it and to emphasize i positive opposite as a goal to strive for and attain We can and should handle the subject of age in th spiritual way.

Let us not, for any reason, fear growing old. W need never grow senile nor be subject to the so called degenerative diseases nor be bored, useless or dependent if we wait upon the Lord and use th gifts of body and mind that He so abundantly pro vides. As Truth students we know that worry ca lead to the manifestation of the very thing we wor about. We can recognize that all living organisn change and grow older without worrying about or fearing what may happen in the future.

I have always loved the poem "Rabbi Ben Ezra" by Robert Browning, and especially the first verse "Grow old along with me!
The best is yet to be,
The last of life, for which the first was made:
Our times are in his hand
Who saith, 'A whole I planned,
Youth shows but half; trust God: see all, nor lo
afraid!' "

ıe whole poem is a beautiful expression of faith God; of the truth that though the earth may ange, man and God stand firm; of our ability to llow the will of God and build the perfect whole planned.

We can stay young by recognizing the agelessss of our true self, the Christ in us. Just as we in children to become happy well-adjusted adults, can we as adults train ourselves for happy well-justed later years. Right thinking and right actions ll keep our body young and healthy and vital. We all be able to do whatever we desire, unhindered the negative thought, "I'm too old for that." By th and prayer for prosperity and by wise use of material goods we possess, we can be sure of onomic independence. By planning a useful and ssibly remunerative hobby, we can dissolve fear uselessness in later years. We can recognize and ke others recognize that with God's help we have ercome the faults of youth and achieved wise unstanding and mature judgment.

The happiest "old people" I know are those who filled with the creative urge of Spirit, who never a thought or word to age. They mingle with ıng people freely and easily.

Let us realize that what we sow in youth we reap age. Let us learn from our mistakes and without norse, seek to correct them and advance along the hway of Truth. Above all, let us practice love— e of God, love of our fellow men, and love of iself. The daily practice of love with all its spiral implications will give us an everlasting youth d beauty that is more than skin deep.

The Divine Adjuster

BEVERLY E. FINCH

Yea: did ye never read, Out of the mouth of babes and sucklings thou has perfected praise?

WHEN THE SMALL BOY whose scooter ha been broken by his playmates declare confidently, "Never mind, Daddy'll fi it; he can fix anything," he is expounding in hi childish way a fundamental principle of Truth. H is applying this principle to his personal experience and he is implanting in his own subconscious min a seed that will bear fruit as he grows older and t which his mind will revert at times when God's in finite power is needed to help him in some extremity

When I was in grade school our class was re quired to memorize the "Psalm of Life," and sinc then certain words and phrases from it have croppe up at various times to stabilize the principles i taught and to bear fruit according to the seed erst while planted, still having life in itself.

Any unwelcome condition or decree that we hav conceded to be fixed, unchangeable, and have ac cepted as settled can, however, be adjusted to con form to God's own perfect plan for us as individual when we are willing to change our plans and t bring them into alignment with God's plan.

One of the many definitions of the word fix i to "adjust." There is a divine law of adjustment which when acknowledged, recognized, and accepte

o consciousness, will do wonders for anyone who seeking to have divine order established in his life d affairs. Such a seed once planted will, sooner or er, manifest itself in outer experience, producing kind.

As this small boy grows older, he doubtless (in light of a higher and more mature understand- of Truth) will declare with equal confidence: ly heavenly Father will adjust this state of affairs; can and will adjust anything that is out of order."

"be still, and know that I am" order is a potent rmation. It not only quiets our own thoughts and lings, but when spoken aloud has the effect of ng picked up by many other minds that are seek- to demonstrate divine order.

Anything that is out of order and needs fixing, it a tangled string, a broken toy or typewriter or ning board, a physical body, finances, a lost arti- , a misunderstanding between friends—indeed, n a war—is amendable to the law of God through persistent and faithful application of it.

"In all thy ways acknowledge him [His law],
And he will direct thy paths."

d's faithful servant Joshua admonished the peo- , "This . . . law shall not depart out of thy uth, but thou shalt meditate thereon day and ht." Wakeful night hours can be made profitable such meditation; and, thereafter, "Joy *cometh* in morning." The light of day often brings with it illumined consciousness. The divine word, "Let re be light," can be applied with equal effective- s to any present fearful and chaotic state of mind, n as it was applied when the "earth was waste

and void"—void of light and order. We all know how different certain circumstances appear in the light of day than they do in the middle of the night.

When we recognize the almighty power of God to adjust the disordered parts of any material article or any state of mind or concept or any condition that seems to limit our potentialities and opportunities, we have taken the first step toward having it adjusted and remedied. The order of procedure is thus: recognition, realization, revelation—recognition of God's almightiness; realization of His power in our consciousness; and the revelation and disclosure of the good that we have been seeking blindly through personal power.

Similarly, if we have lost an important paper, a piece of money, or some other thing that rightfully belongs to us and is needed for our convenience and peace of mind, we can use a variation of the child's idea and say, "Our Father will find it; He can find anything." Our Father-God is not only omnipotent and omnipresent, but also omniscient, and our recognition of His omniscience quickens Him to action.

A woman retired at the age of sixty-five from a job she had held for many years. She believed that she was dependent on her pension and the small life savings she had accumulated. Although she had some knowledge of Truth, she declared over and over that she was on a "fixed income"; she apparently believed that no law, human or divine, could adjust the situation for her. In her own thinking she was doomed to live on a certain monthly allowance, regardless of the rise and fall of the cost-of-living index. As the price of everything rose day by day, she said to her

lf: "How can I possibly live on my monthly al-
wance under the present conditions? My income is
:tled for the rest of my life, and I'll have to lower
/ standard of living in order to cope with a situa-
ɔn over which I have no control."

Then one day the thought came to her that man
not God—had fixed her income at a certain
nount and she herself had mentally accepted the
man decree and let it become established in her
nd. Nevertheless, the divine power that "can fix
ything" is also able to adjust any condition that
e—or any other child of God—does not want.

She then remembered that her heavenly Father
d endowed her with certain gifts and talents, tal-
:s that would benefit the world as well as herself
ıen they were put to use to increase her income
d lift it out of the "fixed" class. She asked herself:
Vhy have I continually spoken the word fixed,
en I know it does not conform to the Truth I
ve been studying for years? My subconscious mind
:es any word I speak and produces in kind, just as
earth takes any seed and produces in kind. I shall
eak divine words—multiply, increase, and expand
which will bring corresponding results."

After this mental evaluation of herself, the spirit
progress and enterprise was quickened within her.
e went to work and produced articles of both
uty and utility to sell, keeping in mind always
t God was with her to reveal new opportunities
increase her income. Out of the depths of her be-
came the words, "Behold, I have set before thee
loor opened, which none can shut." No one but
herself had the power to shut the door Divine

Mind had opened for her.

Now she knows, without a single doubt, that t Father can and will fix and adjust anything that out of order in her life. As each occasion arises, s affirms quietly, reverently, and confidently that t supply she is seeking is seeking her.

This woman unintentionally had been und estimating the power of God and indulging in se condemnation every time she declared that her i come was "fixed" beyond repair. But havi changed her mental attitude, she henceforth appli the Truth she knew and became, like the man wh was possessed of demons, "clothed in her rig mind." Suiting the deed to the word, she straigh way began using her mind—the mind God had e dowed her with in the beginning. She denied eve inhibiting thought that had possessed her and a firmed that Spirit would lift her up to higher thin ing and acting.

Finding that the buying power of her dollar ha shrunk, she came to the realization that her abu dant way of living need not necessarily do likewis for God is with us always—in all ways and at a times. She asked Him to adjust in His own perfe way a condition that had become fixed in her su conscious mind and in her conscious mind. She roo ed out the un-Godlike weeds and co-operated wi Him, never again thinking or voicing the untru that her income was irreparably fixed and incapab of expansion. Now she knows that His is the pow to adjust and readjust according to His own plea ure.

After coming into her "right mind," this woma

ound that God is with her in many more ways than ıst her own labors. For instance, part of her present ıcome was from a small annuity she had purchased vith her savings. One day when she opened the cus- ɔmary monthly envelope she was surprised to find n extra dividend the company had declared to bene- t its annuitants. At that very moment she had been ondering how she was going to pay certain small ills, although subconsciously she knew that they ould be met in some way. The dividend was suf- cient to cover all the bills, and she breathed a heart- lt prayer of thanks to God, who was adjusting all atters for her. The giving of thanks always puts to action the law of divine increase. For this oman another of God's ways was opened for her hen she received her dental bill and found it to less than half the amount she had expected.

Just as a small boy has absolute faith in his rthly father's intelligence, experience, love, and wer, this woman has absolute faith in her heav- ly Father. When all of us "become as little chil- en" and trustingly put our hand in His for guid- ce, we, too, shall prove to ourself that His power d love are sufficient for us, even as His grace.

When this woman denied that her affairs were ited or fixed, she cast a small pebble—an idea— o the quiet lake of the race consciousness, and n

"The center moved, a circle straight succeeds,
Another still, and still another spreads."

feels that in a small way she has become a power good in the world and especially for those per- s who have been laboring under the inhibition of

nonexpansion after retirement.

If all the great men of the world retired at the age of sixty-five, believing that their careers—as well as their incomes—had reached the expansion limit and that there was nothing more they could accomplish for the betterment of mankind, how much would be lost to the world! Consider such men as Goethe, the author; Edison, the inventor; Hale, the clergyman and author; Emerson, the essayist, poet, and philosopher. All lived active, productive lives for more than a decade beyond the present accepted age for retirement. Surely, in the words of Emerson, "God had need of such organs" as they. I know a woman in her eightieth year who has been—and still is—serving enthusiastically with the American Red Cross and has to her credit eighteen thousand hours. At the present time she is devoting thirty hours a week to this work.

Let us never think in the negative, human way but always acknowledge that the Divine Adjuster is able and willing to adjust and bring into alignment anything that is out of order in our life and affairs. Thy will, not mine, be done. This prayer sincerely spoken will adjust our thoughts and affairs to conform to the perfect will of God—His perfect law. "The law of Jehovah is perfect, restoring the soul." We can rely absolutely on His will for us and on His word. Humbly the centurion acknowledged: "But say the word, and my servant shall be healed," and the servant *was* healed.

Two simple couplets will cause the decree you have spoken to become established in your consciousness. They are:

"In God we trust";
He will adjust.
He surely will
His word fulfill.

Older persons are often astounded when they ear a small child express a bit of wisdom out of all oportion to his years; but the information is ac-pted, nevertheless, and filed away in memory as ne of the mysteries yet unsolved.

"And a little child shall lead them."

Christmas Fireside Prayer

Rowena Cheney

The children sleep. The night is still.
The tree is trimmed. The carolers fill
This hour with beauty, as they sing,
"Glory to the newborn King!"
Here in the firelight now we sit,
A trifle weary, resting a bit—
A grateful pair who count our wealth
In terms of happiness and health.
Tonight we offer a silent prayer
Of thanks for blessings that we share:
Our children, warm and snug in bed,
Safely housed, protected, fed,
Sturdy, smiling girls and boys.
Tomorrow will be filled with noise;
But in this quiet interlude,
Relaxing to the midnight mood,
We dream and pray that future days
May find us blest in humble ways.
And may His love, His peace abide
In all the earth this Christmastide!

Our Spiritual Assets

ELLEN A. REYNOLDS

BY THE APPLICATION of the laws of aerodynam ics, engineers are rapidly overcoming space i a way that appears miraculous to us. The mos remote countries and people have now become ou neighbors, and there appears to be no limit to aero nautical progress.

Some time ago, a minister broadcasting fron Ireland pointed out that, according to the prove laws of aerodynamics, the bumblebee cannot fly. It body weight is out of proportion to the length an breadth of its body. Airplanes, with the same pro portions, could not rise from the ground, let alon fly.

But the bumblebee is not acquainted with th laws of areodynamics. It believes it can fly and wing its way in happy ignorance of its "inability" to use it wings and poorly proportioned body effectively i flight.

If we would only exercise the divine confidenc of the bumblebee, we, too, could accomplish th seemingly impossible. Spiritual law, instead of lim iting us, lifts us above material law.

We know what is meant by the all-power of God His omnipotence surrounds us, inspires and strength ens us. But we do not always respond to His divin impetus, because human experience, man-made laws and established precedents confuse us and take ou mind from the source of our power and ability.

ich is never affected by conditions.

We ask for health, but the apparent solidity of body, with its complexity of aches and pains, kes us wonder how a far-off God can reach us d change sick cells to healthy ones.

From the scientist working with the atom in ctronics and other fields comes the statement that only evidence we have of matter, or solid bodies, the sensations that our five senses bring us. No id matter exists apart from our own consciousness. is statement is made by physicists and other scien- s interested not in religion but in everyday phe- mena. Our own five senses sometimes bring us se testimony, and we must then go back to the l and actual, to spiritual reality, and correct our oneous interpretation.

Our physical senses tell us little about our Fa- r's presence, because they are attuned to material ngs and to physical impressions. Omnipresent rit must be sensed through spiritual attunement. meditate on His divine attributes and His ever- sent love sets up this harmonious relationship.

When we seek help, we are not praying to a far- God but to a friend close at hand. Jesus taught t this divine help is always available, for that is at omnipresence means. This power will help us we unwaveringly recognize it and are confident t it will act through us to accomplish good for ryone concerned.

Abstract theories or reasoning about God may inspiring, but we should do more than rest peace- ly on the comfort these abstractions give us. Be- se we were made in the image and likeness of

God, we inherit His spiritual qualities, potentially if not dynamically. We, therefore, inherit His powe to create by our thought and acts. Many of our dif ficulties result from our destructive use of this pow er. The misuse of our creative power manifests mis fortune, illness, fear, poverty, and other evils.

When we seek help from our spiritual Father, w must ask boldly, knowing that He not only can hel us but will help us if we ask according to spiritua law. The fulfillment of our requests must not harn anyone, not even ourself. The request must be righteous one, and then we must do all in our ow power to bring it into manifestation. Idleness o mere hopeful waiting is neither scientific nor spi itual.

A college student in a difficult course had studie very little during the term. He wasted a great dea of time, however, and really worked hard at havin a good time. He attended class infrequently. Hi grade on the final examination would determine hi passing the course and graduating from college.

Recognizing his own inability, he began to pra fervently for a passing grade; his preparation fo the final examination, however, was haphazard an sketchy. He failed to make a passing grade. Seem ingly his prayer was not answered, but actually h had worked harder not to pass the course than h had to pass it.

Spiritual law in operation requires consistency o action, and not contradiction. Unquestionably D vine Mind would have helped this student if he ha done his part to fulfill divine law. He did not ho estly want an education but actually wanted a goc

me plus a passing grade and a diploma he had not arned.

Our desires must be heartfelt. We cannot ca-le or trick God into bending to unworthy purposes. e is responsive to actual need and honest desire xpressed in sincere prayer.

Another obstacle to our attainment of dominion our feeling of unworthiness. We recall our un-hristian behavior: our poor judgment and under-anding and the many mistakes we have made; the ıkindness and lack of love we have manifested, ıd we feel that these faults far outweigh our spir-ıal qualities as children of God and our right to ceive His blessing.

Jesus showed us very clearly that He saw the iritual potentialities in people as well as their ortcomings. Matthew, the publican, had not lived good life, but the Master called him to enter His vice. Mary Magdalene received His approbation her ministry of love, and those around her did not l her good.

All these felt great sorrow for their spiritual sconduct, as we must do if we conform to spiritual and expect to receive spiritual gifts. We must low the rule of love and love our neighbor; we st forgive injuries and forget the shortcomings others who may have hurt us.

We can do this by remembering that the real, itual man cannot and does not harm us. The of-der is not the real child of God but a false repre-tative. In the spiritual realm, man cannot hate or re his brother. In the realm of Spirit, these de-ctive qualities do not exist because God did not

create them. Therefore, they have no real power over us.

The dynamic quality of faith in the existence of this spiritual realm is necessary to establish contact with His goodness. By the spark of faith, contact is established, and we are made strong. This spiritual process may not be understood, but it can be utilized in our everyday living.

We grow in power as we study and use the laws of Spirit. In the light of new knowledge, so-called miracles, which represent God in action, will be made increasingly understandable to us. At times, the laws of the spiritual world may seem to oppose and even contradict the everyday laws of cause and effect. The fallacy of this type of thinking is apparent in any logical discussion, yet we are tempted to believe such reasoning in times of stress and strain.

The spiritual law of God transcends material law. The two operate on different planes. Spiritual operations are not hampered by material limitations or conditions. They are untrammeled and perfect in their infinite possibilities. The power of God's law is just beginning to dawn upon us.

Miracles grow out of the operation of this law. To those of us who are earth-bound but catch sublime glimpses of spiritual reality, the horizon will broaden as we zealously seek our divine right as children of God.

Since one law does not contradict another, the mystery of the flight of the bumblebee will eventually be explained. There is some hidden ingredient in its body cells, some structural secret or some adjustment not yet discovered that makes the insect buoy

nt and air-borne. This inner construction seemingly alances the bodily unproportion.

Without this inner potentiality, this insect would robably not want to fly. Both power and desire are resent, resulting in an impulse that reaches and wers until it is no longer earth-bound.

How much more powerfully can man with his piritual potential rise above obstacles and prove od's perfect law!

THOU ART

Thou art my strength, O mighty one!
In Thee I rest secure;
Thou holdest to my lips the cup
Of life, divinely pure.

Thou art my peace, O poised One!
The everlasting hills
Proclaim Thy sweet tranquillity,
Which gently soothes and stills.

Thou art my wealth, O precious One!
With stars Thou crownest me;
The golden sunlight is Thy gift,
And every fruitful tree.

Thou art my all, O perfect One!
The hope within my heart,
The song that in the silence sings,
And all that is, Thou art!

—*Vivian Yeiser Laramore*

Elim Goes to Tyre

GEORGIA EBERLING

ELIM HAD HEARD of the wonders of Tyre all his life. Tyre! The great seaport of the Mec terranean Sea. Why, it had not only one, b two harbors. A wall 150 feet high was built a around the city. Its ships sailed all over the worl ships of strong firwood with masts of cedar, oa from mighty oaks, and the benches for the rowers ivory!

Blue and purple sails of fine linen from Egy caught the wind. The great harbor must look li the sunset behind Mount Hermon when the sai were spread.

To think that he was going to see it all.

It had been decided that, although Mother S sanah and the other women who had accompani Jesus and the disciples on their land trips were to r turn home, Elim was to go with the party to Tyre.

Even now the little ship moved as a brisk win began to fill her sails.

He could see down, down in the clear water. was a pity the men were not going to put out the nets, Elim thought, for it seemed to him that the se sparkled with fish. Gulls flew above, now high, no low. The hills on either shore were green and beau tiful. Those surrounding hills often sent down te rible winds to lash the Sea, Elim knew, but toda there was just enough breeze to fill the sails an push them along.

When they reached Capernaum, they went at :e to the house of Jesus' friend. Elim ate almost edily, he was so hungry, then went to sleep at :e, wrapped in his blanket, on the flat roof, where ıost you could touch the great white stars and rly smooth your hand over the black velvet sky.

The journey across land to Tyre was all that Elim l imagined it would be. There in the shadowy dis-ce, forty miles or maybe more away, lay that great . But they passed through many small villages l little settlements on the way. Crowds met them rywhere. And Jesus stopped, for He never turned ıy anyone who needed help.

At Chorazin, on the far lake shore they paused. : Master preached and He healed many that were , lame, halt, and blind. Elim thought, it was easy ee that the greater part of the crowd was indif-ınt. They did not really believe what Jesus told n about a kingdom within themselves. Elim ıght, the Master looked sad when He pro-nced a "woe," upon them. Somehow Elim sensed Jesus was loath to say "woe, unto you," even n everyone knew that the wicked people brought t own curse down on their heads.

't was fun at the great oasis of Kadesh. Here : grass and flowers and beautiful fruitful palm ;. Here was clear, cool water running freely ı under the neighboring cliffs and fig trees grow-on the limestone hillsides.

esus told them the story of Moses and his peo-who had camped here in the long ago on their to Canaan. Elim's eyes grew round with wonder e saw the flowing water and heard the Master

recount the story of how Moses had struck the
in this very place and out gushed a spring of cr
water. Elim dreamed that night that he was on
the Israelitish host that had camped here.
dreamed that he was one of the spies sent ou
view the land and he awoke feeling sure that he
been eating luscious purple grapes.

They came to Kanah, and Tyre lay just a
miles away. The others were as eager as Elin
catch the first glimpse of that fabulous place. I
His ministry, Jesus had never before gone so
away from Galilee or Samaria. It was practic
foreign country to all of them.

"Is Tyre as big as Jerusalem?" Elim wante
know.

"It's bigger. There are more people living he

"That's because of the purple factories and
metal works and the commerce," someone else s

"I hope that we get to see inside one of the
ple factories," another added.

The Master's voice broke in, "Well, people
our business. We want to see and meet people,
that may be one of the best means to meet th
Doubtless we shall see all the wonders of the g
city."

Peter remembered then that Tyre had alw
been friendly to the Hebrews. "It was Hiram
Tyre who helped both David and Solomon with
terial and skilled workmen when they built the T
ple and Solomon's palace," he explained to Elin

"We come to try to help these folks," Jesus
minded them.

Elim knew that. He moved closer to the Mas

that moment he knew that he wanted to do that the rest of his life—help people as Jesus did.

There was now an unpleasant odor in the air. ne purple factories," someone said. Then for m's benefit he went on:

"You see the lovely purple and blue colors come n a tiny shellfish from the Mediterranean. The let and crimson are obtained from a little insect. fish and insects must die to give us the beautiful ors."

Always afterward when Elim saw the radiant s, he seemed to smell again that queer, not pleas- odor. To him, the bright colors meant death. He cted that Jesus always wore white. White then e to mean to him the color of life. Elim knew these brilliant blues, purples, and reds were expensive. Only royalty and the rich could wear . Well, perhaps the not-so-rich might have a shawl for the head. Mary, the mother of Jesus, a blue shawl. But that was because she was of house of David and blue was its color. His ier had only a white scarf.

light fog lay over Tyre, and the men were on ringes of the city before they really saw it. Sud- through the sea mist, it loomed like a vision. ne the party stopped and gazed.

lim broke the silence. He wrinkled his nose, d and said: "Ugh, I smell those little dye fish ugs."

he men laughed, and Peter told him, "Just mention that to the citizens we may meet."

They say that even Rome has not such lofty ngs," someone said as they stood and looked

at Tyre. The docks and warehouses circled the h
bors and inland rose the great blocks of many-stor
homes. Tier upon tier they climbed the slopes.

Elim knew that he would never forget this sig
The Master was silent, but presently Elim heard H
whisper, "Sheep without a shepherd."

That made Elim think of his own pet goats a
lambs and he said: "I would not like to live he
The hills near Nazareth are much prettier. I'd rat
tend my flock there and gather flowers for Mothe

He never forgot the tender touch of the Mast
hand on his shoulder, or the love in the Mast
voice as He said:

"If you intend to do kind things for people, y
path will run far from the hills of Nazareth. All
roads run far and cross and separate, but they w
all meet and join again some day."

They paused before the magnificence of the Te
ple of Melgarth. They had heard of its lavish cou
and a small crowd gathered about them for the na
and the fame of Jesus of Nazareth had reached ev
dissolute Tyre. Soon a huge number would be
structing the narrow road fronting the sea. T
none of them wanted to happen. Now Peter urge

"Let us slip into this inn, Master. We can r
and eat too, and by then the people will have gon

They found a great round table and they w
hardly noticed. Only a few stragglers followed th
inside and stood near the door curiously looking
these strangers.

The inflections and the words of these Tyri
were strange to the ears of Elim.

Suddenly the door flew open, and a woman ca

She looked as though she had been running, she eathed that way too. Elim looked at her with inter-. She was very pretty, he thought, although her es were red-rimmed. Perhaps she had been crying, had not slept well. Her robe differed from the one mother wore in that it had a broad band of col-ed embroidery around the hem and around the uare-cut neckline. The embroidery was purple, d Elim again thought of the tiny shellfish that had die to give the Tyrians their royal colors.

The woman leaned against the wall, her eyes king all over the big room. Now she advanced to ir table. Before the Master, or Peter, or anyone that matter, could say a word, she dropped to floor at Jesus' feet.

"Master," she said, and Peter murmured, "She's Greek, speaks our language though—must have me north form Syria."

"Master!" the woman said again and began to ep. "I have heard of You, who has not? Here we l You the Healer. Heal my daughter."

She did not say, "Please," Elim reflected.

Jesus said nothing for a long time. The woman ited. Elim wondered if Jesus was thinking of the le lame boy at Capernaum who had walked again, of the small girl at Emmaus who had been so ghty, crying and screaming and pulling at her ther's hair. Jesus had quieted her.

Peter said in a low aside to James, "If she has faith, if she really believes, her child is healed. ink the Master will try her faith."

"What is your daughter's name?" Jesus asked.

"Thyra, she is about the size of the lad there,"

the mother told him. "She has seizures," her voic faltered. "I never know when an attack will strik her. It has come to such a pass that I cannot trust th simplest task to her. Yet she is so willing and she i a beautiful child. Heal her, Master, heal her!"

Jesus put out His hand and touched the ber head. It was as if He would bless her and the girl Thyra.

"Go your way, daughter," He finally said. "Grea is your faith, your daughter shall be whole."

So it came about that Jesus and His part stopped on their way toward home to visit the Gree woman. There they ate fresh-baked bread and ambe honey, and such sugary figs with sweet, rich goat' milk.

The girl Thyra waited on the table. Elim though she was very lovely. Her eyes were so softly brown and they shone with love when they rested on Jesus Her black hair rippled to her waist. She and Elim filled the water jugs together at the spring.

"Come back some day, Elim," Thyra said.

As long as he could see her, Thyra stood unde a date palm waving good-by.

"If the mighty works that were done in Capernaum had been done in Tyre and Sidon, those citie would have repented in sackcloth and ashes," Jesu said thoughtfully.

Suddenly Elim knew what he would do when h was grown up. He would go back and tell all th people in Tyre about Jesus and His way of life.

The added dream made him smile, "I shall se Thyra again. Maybe she will help me tell her peopl the story of Jesus, and how He made her well."

The Heart of Christmas

CLARA PALMER

AS WE APPROACH the heart of Christmas we must become as little children, for at the heart of Christmas we find not only the in-nt Jesus vested with the eternal Spirit of the Christ ild, but also the living, eternal Spirit, the joyous, ısting, beloved-of-the-Father Spirit of all little ildren.

Even as there was no room in the teeming, bus-ıg inn at Bethlehem where Jesus might be born, there are times in our life today when there is no ɔm for Him to be born within our consciousness. en at this holy season of Christmas we seem some-nes almost to lose sight of Jesus Christ in the bus- and the hurry.

When the shadows of commercialism, the strain-g to make sure that our gifts equal in value those may receive from friends, the thought of lack rsuing us, and the weariness of excessive over-ing in the outer, force us against a wall of de-ssion and doubt about celebrating Christmas, it ndeed time for us to cease our mad rushing about, become still within, and to make room for the rist to be reborn in our life and our world.

Even as Jesus was born in the lowliest of places, table back of an inn, so does the Saviour come to today in lowly guise, seeking to find within our sciousness a humble place where He may take up abode with us and where the voice of the Christ

child can make itself heard—a place of inner quie
ness where the gift of peace that He comes to brin
can make itself known, and of inner devotion whe
His love can make itself felt.

Christmas began with the birth of a child, an
it always will be associated with little children. Wh
more fitting tribute can be paid to Jesus than th
service that is rendered to the children in celebratin
His birthday? Can anything give our Saviour great
joy than the happiness that sounds through th
laughter and songs of children at Christmas? Chri
is as loving toward children today and as accessib
to them as He was when Jesus gathered them
His arms and blessed them in Galilee.

When in spirit we draw close to the heart o
Christmas, we find ourselves surrounded by countle
children—children from whom we receive rich trea
ures of love and happiness, children whom we lon
to bless ever as the Saviour blesses them, and chi
dren to whom we long to give good things, bot
inner and outer, that will help them to know ho
great is the love of Christ toward them.

Those who become as little children and who se
with the eyes of a little child may find even Sant
Claus enthroned in the heart of Christmas. Beneat
his scarlet jacket they may behold a heart of lov
ing-kindness, one that can never grow old, a hea
that is akin to Him who said, "I have loved the
with an everlasting love: therefore with lovingkind
ness have I drawn thee."

Well may we know that every child on earth
invited to attend the birthday festival of Jesus tha
we celebrate at Christmas. In the heart of the Chris

here is a gift and a blessing for every child, and ve, who call ourselves "grown-ups," are the chanıels that He so often uses in dispensing His gifts ınd blessings.

There is no shortage of gifts, no lack of subtance, no deficiency of love and faith in the heart or the kingdom of Christ. As we follow the holy rail of Christ love that leads to the heart of Christmas, a new radiance fills our world, a new love fills our heart, and a new faith quickens us. We leave he darkness and the trackless desert behind us, as did the Wise Men who followed the Star to the place where the Christ child lay. Like them we come o worship Him, to offer our gifts to Him, and lo, we ind that Christ is born again in us.

He who beholds the true glory of Christmas, who sees the manifold works of love fulfilled at this ime, and who shares in the feeding of the hungry, he healing of the sick, and the bringing of joy to countless institutions, hearts, and homes, finds that Christ is not born in Bethlehem alone. He is born ınew in the hearts of people today, and they are born anew in Him.

Life's entire program changes when we realize hat Christ is born anew in us, and we anew in Him. Even as the child born in a manger in Bethlehem "grew, and waxed strong, filled with wisdom: and he grace of God was upon him," so the living Spirit of Christ, reborn in us, grows and becomes strong, he strongest power within us, filled with wisdom nd light to direct us on our way. Always the grace of God is upon this inborn Christ.

In the quietness of our eternal soul we find Jesus

Christ reborn. He is as capable of doing the Chris works that He is reborn in us to accomplish throug us as was the Babe of Bethlehem of doing the work expected of the Messiah. We must nurture and lov this childlike Spirit of Christ in us, even as Mar and Joseph nurtured, loved and cared for the chil who had been born to them.

Dangers beset the path of the Christ child bor in Bethlehem. Mary and Joseph had to leave al their possessions behind them, and take the chil into Egypt for safe keeping until the enemy wh would fain have destroyed Jesus had himself bee destroyed.

Even so, when the light of Truth floods our min and we realize that Christ is born anew in us an the glory of His presence fills us with supreme glad ness, we may have to change our mode of thinking speaking, acting, and living, so that this wondrou Spirit is not hidden from us by our return in con sciousness to the old error thoughts and emotion that deny the existence of Christ indwelling.

Most of us have ascended in consciousness to th place where we definitely have felt the presence o the Christ Spirit filling us with the glory of His love faith, and wisdom. We have felt that never agai would we descend into the valley of the shadows o sin, doubt, fear, and misunderstanding, but in ou spiritual ecstasy we have overlooked the fact tha we must return to the duties of our accustomed life affairs, and world. In spite of the inner glory of th reborn Christ that we have beheld within us, we have had to return to life as we personally knew i to meet the problems that faced us with the grace

and the unbounded love of Jesus Christ.

The reborn Christ within has to be taken along with us into the land of Egypt, the realm of unillumined, un-Christlike thoughts that would deny Him existence in our hearts, minds, homes, and occupations. There in the midst of our personal life we must cherish this Christ in our consciousness, guard Him with our very life, love and protect Him with our entire faith, put Him before all else, and give Him our full devotion until He waxes strong within us, stronger than any earthly desire, greater than any earthly fear.

Then, in truth, we begin to realize that our inmost consciousness is undergoing a change. The Christ reborn in us regenerates our entire being. Within us He goes about His Father's business of perfecting us in holiness, wholeness, love, faith, joy, and peace.

Jesus was not born in Bethlehem for any idle purpose. He was born for the redemption of the world. Christ is not born in us for any idle purpose either. He is born in us to redeem us from sin, sickness, weakness, and imperfection. He is born in us, this mighty regenerative overcoming Christ, that we may be reborn, new creatures in Him.

In His infinite love and divine understanding Christ must increase within us, and every personal trait, desire, and characteristic that is un-Christlike must decrease. Physical birth marks a new existence, a new span of life; for us rebirth in Christ likewise marks a new existence, a triumphant, all-glorious, eternal life in which glad recognition comes to us, and the prayers of Jesus rise from the new heart of

the Christ that has been formed in us as we realize the divine purpose of unity, oneness, and peace that is reforming mankind in the likeness of God.

"For their sakes I sanctify myself, that they themselves also may be sanctified in truth. Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, *art* in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me. And the glory which thou hast given me I have given unto them; that they may be one, even as we *are* one; I in them, and thou in me, that they be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me."

We never truly appreciate Christmas, enter into the joy of it, or realize its greatness until we get to the heart of it and realize how all its activities—the prayers and blessings, the singing of Christmas carols, the mingling with the throngs and shopping with them, the common purpose of giving to others and helping others, the expectation of receiving guests and tokens of love, the common joy of trimming the Christmas tree and placing a light in the window to gladden the heart of the passer-by—all tend to make us realize more keenly than at any other time of the year how surely we are all one in Jesus Christ, one in the gladness of celebrating His birthday and one in His love and faith and joy.

Jesus Christ is the Host universal at His birthday festival. Wherever Christmas is celebrated, in whatever place or nation and in whatever mind or heart, Christ, in the omnipresent Spirit of the Father,

there giving His gifts of more abundant life, love, y, and substance, and likewise joyously receiving e gifts we offer to Him, the gifts that we give to thers in His name.

The Purpose of Unity

Unity School of Christianity is a religious educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teaching of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close co-operation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity church are free to keep their affiliation with any church they desire. Unity teachings explain the action of mind, the link between God and man. They explain how mind affects the body, how it brings man into an understanding of God. Accept what, in Unity, appears to you to be Truth, and withhold judgment on the remainder until you understand it.

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

Illumination: Abiding in the Christ word, I am born anew into God's kingdom of light.

Prosperity: Abiding in the Christ word, I am born anew into God's kingdom of plenty, and His substance flows to me abundantly.

Healing: Abiding in the Christ word, I am born anew into God's kingdom of harmony and health.

INSTRUCTIONS—Jesus called the fourth dimension—interpenetrating state of being—the kingdom of heaven, or, in the original Greek, the "kingdom of the heavens." He likened it "unto a treasure hidden in the field," which, when a man discovered it, he would sell all that he had, to buy. When we understand and adjust our mind to this realm, or kingdom where all ideas exist, we shall experience in our life and affairs all that is desirable.

In the following lessons on illumination, prosperity, and healing is explained the lawful method of appropriating God ideas, and how they open the door into the kingdom.

Daily faithfulness to the silence hour is necessary. According to the depth and strength and fullness of your realizations of Truth will you succeed.

The change from mortal to spiritual consciousness through the begetting and quickening power of he word of Truth is the "new birth." To be born new is to be made a "new creature," having the mind in you, which was also in Christ Jesus."

Man, to understand spiritually, must rise out of he sense state into the realm of free ideas. Here is where the Word does its work; here it is that "all hings were made through Him [the Word]; and vithout him was not anything made that hath been nade."

At the heart center of everyone is the "word of od." It is there as a door opening into the infinite. Ve open the door or close it at will. Some open the oor wide and manifest such rare powers that they e exalted, even deified, by those who have closed eir own door. This inner door is a door of great romise; he who opens it wide finds the kingdom of od. It is the way into the kingdom. It is the Christ pirit speaking through those who have opened it: am the door."

When you feel the movement of the higher self mind and body, rejoice and be glad for it is the pst marvelous, tremendous revelation that can me to you. It is your entering into the eternal heavs prepared by the Lord for His saints.

You unfold according to your understanding and alization, so be constant in your use of this prayer r the month:

Abiding in the Christ Word, I am born anew o God's kingdom of light.

To abide in Christ is to dwell in the consciousness of Christ to the point of realizing unity with the coexisting, interacting oneness of Father and Son. To abide in Christ is to live in the mind picture of the God idea—God's thought of the living Christ.

The "new birth" experienced by those who follow Jesus in divine unfoldment is a process of Spirit and mind revealing that we live in omnipresent substance.

Realize most strongly that you are consciously unified with this substance; that your prosperity is right with you wherever you are. Your real success depends on your inner hold on your prosperity realizations. Be thankful for supply that comes through outer channels, but refuse to limit God's giving through any channel.

Every morning, immediately upon awakening take a quiet meditative thought. A good foundation statement is:

"Jehovah is my shepherd; I
shall not want."

Think of the meaning of these words as you meditate on them. The thoughts of your heart are now and always molding spiritual substance and bringing it into manifestation.

Your words will be charged with great power if you think of Christ while you speak this prayer:

Abiding in the Christ word, I am born anew into God's kingdom of plenty, and His substance flows to me abundantly.

Paul wrote that there was a "mystery which hath een hid for ages and generations." This mystery is e coming into consciousness of a new life current hich has its expression in the organism. It cleanses, rifies, and uplifts the whole man.

The coming of the Christ into activity is the re-lt of an exalted idea that has been sown in the ob-ctive mind and matured by the subconscious mind. e soul is devout and expectant, it believes in the -called miraculous. Mary expected the birth of the essiah, according to the promise of the Holy Spirit. e was overshadowed by that high idea, and it rmed in her mind the seed that quickened into life; due season there were aggregations of cells strong ough in their activity to attract the attention of e outer consciousness, and what is called the birth the Christ took place in consciousness only.

The birth of Christ in the individual cannot be plained in words. It is veiled in darkness even to ose who are on its very verge. Those to whom the stery is revealed have to be vigilant in keeping ir thoughts secure from the invasion of ideas that uld destroy their purity, their faith, their life. en the higher realms of consciousness praise God the evidence in the body of a force that will re-re harmony and health.

Substantial growth is attained through quiet mmunion within the "secret place." Keep the high tch daily by joining us in this prayer:

Abiding in the Christ word, I am born anew o God's kingdom of harmony and health.

"I Will Look unto Jehovah"

ESTHER FRESHMAN

I will look unto Jehovah;
I will wait for the God of my salvation:
my God will hear me.

THE TRUTH STUDENT knows that in spite of h earnest and continued study, in spite of h sincere attempts to live according to the Ma ter's teaching, there seem to be periods of standi still, of little accomplishment. In fact, during the periods matters seemingly go in reverse of the la in which we trust, and it is easy, on such occasions, indulge in discouragement, in disbelief, in the fee ing of being forsaken by the very One in whom w believe.

We do come to realize, however, that it is durin these times that our faith grows, that these are pe ods of unfoldment, when much of great importan is being accomplished. The proof is strongly put Micah: "I will look unto Jehovah; I will wait f the God of my salvation: my God will hear me Here, indeed is a mighty declaration of faith, by t light of which the Truth student may say: "Th then, being the state of affairs, 'I will look unto J hovah.' I will look to His goodness, His glory, H mighty power. I know that He is all goodness and will await His time to receive that which He know to be mine. I know that He is with me, that He do hear me. I have no fear."

Though faith be "as a grain of mustard seed"

ll spring forth from the seed and blossom into erlasting magnificence, an eternal bond between od and His child. "I will wait for the God of my lvation" is the proclamation, determined and as-ted.

"My God will hear me." God is always with us. always hears us. And He speaks to man within being. He speaks of His good and counsels wise-lovingly. God directs and man acts. However, n too often acts without looking to the Lord for nsel, without waiting for His salvation of good-s, without listening to His loving guidance.

Most of us turn quickly to despair when a sud-and unexpected obstacle appears. We feel un-ppy and discouraged when our plans have seem-dy been shifted about. We do not realize that we e read the map but one way; if there is a block our path it only means that we need new direc-ns, and not that we are defeated. And who knows good better than God? "I will look unto Je-ah."

A friend of mine is a free-lance musician. The ctor of one of the big radio shows, for which had played every season for a number of years, ntly gave her job to another musician. At first ce the situation would seem most unfair. How-, my friend is an earnest Truth student. She ctices her beliefs daily. Her trust is implicit. tracts for the season were being let rapidly; the d positions were being filled, and my friend d easily have submerged herself in despair. But, ing over the situation, she followed this counsel: ill look unto Jehovah; I will wait for the God of

my salvation: my God will hear me." She looked t
Spirit for guidance, and there was no discourag
ment in her heart. She held no resentment towar
anyone. Her heart was filled with kindly understan
ing. My friend waited on God, knowing that H
would help her find another position. She told m
"I know that my good cannot be kept from m
what is truly mine will come to me." And then o
morning she called me. One of the finest rad
shows of the season was to be hers—one that s
had long admired but could not take part in becau
of her former job.

The text quoted here is, indeed, a comple
formula of action. First go to God, it says. Wa
then, on His direction; He knows best your goo
And finally, it speaks of unwavering faith: "My G
will hear me." Here is certainty; here is belief
Him, in His understanding, in His love.

Truth is the answer to all matters, the perfe
solution—and even better, the way to a perfect ne
beginning. One of my neighbors is in difficulty. S
has just heard that her father had a mishap in a di
tant city. She came to me for comfort, for help.
will look unto Jehovah." What better comfort cou
I give her than to pray with her, to ask God's bles
ing for the dear one, to know that He in His lo
will bring the necessary comfort, the needed counse
the healing good.

My young cousin has lost his job. It was his fir
job, and he believes he was treated unjustly. He ha
worked hard; did he deserve such treatment? He
discouraged, disconsolate. "I will look unto Jehova
. . . my God will hear me," and He will direct m

to counsel this boy that he may learn that divine justice takes care of all. Under His light the boy will learn that the loss of this job is but an open door to new opportunity, that in the darkness of despair He is light, that in the empty void of bewilderment His is the voice that directs and points out the way.

Yes, Truth is the way. The need, perhaps, is prosperity. "I will look unto Jehovah," for He is my fulfillment, and in His divine goodness is my well-being, my source of all good. Here, indeed, is the perfect communion, a grateful heart before the Giver of all gifts. God is all, and the heart is aware of this plenty.

In whatever need, in whatever desire, in whatever lack, be it monetary, be it a need for comfort, or encouragement, for more love, or for the joyous response of deep and sincere gratitude, the answer is always the same: "I will look unto Jehovah." He will hear me. He is my perfect answer.

It seems to us today that our world is in a time of great uncertainty. Strange ideas are abroad; beliefs are in men's minds that are almost impossible for us to understand. We speak constantly of peace for the world, of a great brotherhood; we take determined steps to fulfill this peace, yet again the fears and noises of war bear upon us. At this moment a seeming darkness, forbidding and discouraging, surrounds us. But this is not the time for despair, or resignation, for hopelessness; this is the time to say with sincere, unwavering determination, "I will look unto Jehovah."

This is, indeed, the time to look to Him. This is the time to study His magnificent law; this is the

time to look more and more to Him and get understanding. This is the time to turn to Him for wisdom, for love, for patience, for forgiveness of one another. This is the time that all the divine qualities must be realized and brought into the very heart of the world. This is the time for the utmost in faith, for trust in His salvation; this is the time to call on Him. "My God will hear me." We must know this and await His guidance and follow His law.

LIGHT

Courage is a torch held high;
Faith a glowing lamp.
Peace is like a hearth fire
When the night is damp.
Beauty is the moonbeams' silver
Magic in the park.
Love's a lighted window
Gleaming through the dark.
Joy's a shining Christmas tree;
Truth a guiding star.
Wisdom is clear sunlight.
But all lights are
Symbols of the sacred flame that
Lighteth every soul:
Every tiny candle is a
Segment of the whole.

—*Nina Stiles*

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 9, December 2, 1951

UNITY SUBJECT—*The Effects of Fear.*

NTERNATIONAL SUBJECT—*A Doubting and Disobedient People.*—Num. 14:1-11.

1. And all the congregation lifted up their voice, and ied; and the people wept that night.

2. And all the children of Israel murmured against loses and against Aaron: and the whole congregation said nto them, Would that we had died in the land of Egypt! would that we had died in this wilderness!

3. And wherefore doth Jehovah bring us unto this nd, to fall by the sword? Our wives and our little ones ill be a prey: were it not better for us to return into gypt?

4. And they said one to another, Let us make a captain, nd let us return into Egypt.

5. Then Moses and Aaron fell on their faces before l the assembly of the congregation of the children of rael.

6. And Joshua the son of Nun and Caleb the son of phunneh, who were of them that spied out the land, rent eir clothes:

7. And they spake unto all the congregation of the hildren of Israel, saying, The land, which we passed rough to spy it out, is an exceeding good land.

8. If Jehovah delight in us, then he will bring us into

this land, and give it unto us; a land which floweth with milk and honey.

9. Only rebel not against Jehovah, neither fear ye the people of the land; for they are bread for us: their defence is removed from over them, and Jehovah is with us: fear them not.

10. But all the congregation bade stone them with stones. And the glory of Jehovah appeared in the tent of meeting unto all the children of Israel.

11. And Jehovah said unto Moses, How long will this people despise me? and how long will they not believe in me, for all the signs which I have wrought among them?

GOLDEN TEXT—*If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness.*—I John 1:9.

SILENT PRAYER—*I am strong and of good courage because I trust in the indwelling Spirit of truth.*

To see ourself as strong, courageous, and equal to all emergencies is necessary if we are to live the abundant life and take our place as useful members of society. When we lack self-confidence we defeat ourself at the outset; when we hold a constructive outlook we succeed in our undertakings.

The Promised Land represents the subconscious realm within us. This little-explored realm contains unlimited stores of good, and we long to enter it and possess ourself of its substance; but we are deterred by our fear of the unknown. Our undisciplined imagination pictures the subconscious as a place filled with unconquerable obstacles, and fear neutralizes our religious ideals (the Children of Israel), leaving us prey to nameless dreads. Man is not at home in a realm from which God is excluded. "And all the congregation lifted up their voice, and cried; and

the people wept that night."

Joshua means "Jehovah is deliverer," and Caleb means "fearless." These two were ready to conquer the Promised Land, but the other spies made such discouraging reports about the size and strength of the Canaanites that the Children of Israel were afraid "to go up . . . and possess it."

A thought of inability overpowers the faculties that make for ability. No one is in conscious possession of the ability to go into that great realm of mind and at once master its elemental energies. But the I AM, reinforced with spiritual faith (Caleb), develops power as needed, and the conquest finally is accomplished.

The first noticeable effect of fear on the mind is one of panic. Judgment disappears, and reason no longer functions. Emotion takes over, and irrational conduct becomes evident. The Children of Israel, terrified by the spies' report and without firsthand knowledge of the inhabitants of the land, mutinied against Moses and Aaron and asserted that they would have preferred to die as slaves in Egypt than to meet the giant Canaanites. As their fear increased by feeding on itself, they considered electing a captain to lead them back to Egypt. They would rather be slaves to the known than face the unknown. When Joshua and Caleb tried to reason with them and reassure them, they were ready to stone these courageous men. Prolonged fear leads to hate. The Children of Israel quailed before the thought of death and wished themselves already dead. The coward is never equal to his present necessity.

If we go forward fearlessly in the overcoming of

error tendencies, which seem so strong in us at times, and trust in the power of the Christ to give us the victory, we shall find that these tendencies are "bread" for us. The substance of our being, which formerly supported the error tendencies through our thoughts, will be used for the sustenance and upbuilding of the new man, the new kingdom in our consciousness. We shall prove that "their defence is removed from . . . them" when we stop defending them by believing in them and fearing them.

Panic, mutiny, and hate are steps toward retrogression (return to Egypt). The Promised Land is the so-called psychic realm, and thousands are entering it in search of the occult. They are not protected by the Lord, nor is their I AM centered in spiritual faith. Hypnotism, mediumship, telepathy, occult breathing, and other quick methods of developing the psychic belong to this class. All these should be avoided by those who wish to observe divine law. The awakening of consciousness must be gradual and under the impulse of the Christ Mind.

QUESTIONS

1. Who are the Children of Israel on their way to the Promised Land?
2. What do the names Joshua and Caleb mean?
3. What are the chief effects of fear on the mind?
4. Explain how the people of the land can be "bread" for anyone.
5. When is all the power of the Almighty ours? What occurs when one does as the Children of Israel did in this lesson?

Lesson 10, December 9, 1951

UNITY SUBJECT—*Free Will.*

INTERNATIONAL SUBJECT—*Moses' Charge to the People.*—Deut. 30:15—31:3; 33:27-29a.

15. See, I have set before thee this day life and good, and death and evil;

16. In that I command thee this day to love Jehovah thy God, to walk in his ways, and to keep his commandments and his statutes and his ordinances, that thou mayest live and multiply, and that Jehovah thy God may bless thee in the land whither thou goest in to possess it.

17. But if thy heart turn away, and thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them;

18. I denounce unto you this day, that ye shall surely perish; ye shall not prolong your days in the land, whither thou passest over the Jordan to go in to possess it.

19. I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse: therefore choose life, that thou mayest live, thou and thy seed;

20. To love Jehovah thy God, to obey his voice, and to cleave unto him; for he is thy life, and the length of thy days; that thou mayest dwell in the land which Jehovah sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

1. And Moses went and spake these words unto all Israel.

2. And he said unto them, I am a hundred and twenty years old this day; I can no more go out and come in: and Jehovah hath said unto me, Thou shalt not go over this Jordan.

3. Jehovah thy God, he will go over before thee; he will destroy these nations from before thee, and thou shalt dispossess them: *and* Joshua, he shall go over before thee, as Jehovah hath spoken.

27. The eternal God is *thy* dwelling-place,
And underneath are the everlasting arms.
And he thrust out the enemy before thee,
And said, Destroy.

28. And Israel dwelleth in safety,
The fountain of Jacob alone,
In a land of grain and new wine;
Yea, his heavens drop down dew.
29. Happy art thou, O Israel:
Who is like unto thee, a people saved by Jehovah,
The shield of thy help,
And the sword of thy excellency!

GOLDEN TEXT—
The eternal God is thy dwelling-place,
And underneath are the everlasting arms.
—Deut. 33:27.

SILENT PRAYER—*My life, present and future, is of my own making through the words of my mouth and the meditations of my heart.*

So long as restrictions upon the rights of the individual exist there cannot, in the strictest sense, be freedom of will. This, however, is not always the case. A person may be physically confined in prison, but so long as he is not tortured or drugged he can exercise free will in his thinking. Although he is not free to come or go, he is free to react to his imprisonment in either a constructive way or in a negative way. Freedom exists in the inner man or not at all. If all safeguards of individual freedom are removed and the individual is at the mercy of arbitrary authority and despotic power, he can still choose to forgive or to be unforgiving.

In his letter to Titus, Paul admonishes his friend to "put them in mind to be in subjection to rulers, to authorities, to be obedient, to be ready unto every good work, to speak evil of no man, not to be contentious, to be gentle, showing all meekness toward all

men." Such is the ideal state of mind of the follower of the Lamb of God. The lamb is a symbol of gentleness, innocence, harmlessness. But unlike the earthly lamb, the Lamb of God is free to choose the course. The former is fatally innocent and harmless; whereas, the Christ deliberately chooses to be so.

"Life and good, and death and evil." Which to choose. At first the line is not clearly drawn. Lacking experience, the child does not easily distinguish between the two extremes. What seems good to him may lead not to life but to death, and therefore be evil. He is free to choose within the limits of his understanding. To extend these limits, parents and teachers instruct him in ethics and morals. He learns of God and is taught that what is good is for his good, that what is evil leads to his own undoing. He is thus prepared to cope with life and hold himself in right relations with his fellow men. From the beginning he must play a dual role. He must be a solitary individual, related in his inner life to God only, and he must be a member of the race, related to all other members as a social being.

As an individual responsible to God alone, each of us must choose our allegiance. If we choose to give faith in God, we place ourself on the side of the good and align our life with the universal life. "I command thee this day to love Jehovah thy God, to walk in his ways, and to keep his commandments and his statutes and his ordinances." As we walk in his ways, we establish ourself in right relations with our fellow men. As we keep the divine law, we keep "his commandments and his statutes and his ordinances." All these activities are for our good. We

keep the law not to glorify God, but "that Jehovah thy God may bless thee in the land whither thou goest in to possess it." Life in the body can be a glorious experience if it is illumined with the light of the Christ mind. The transparency of Truth then shines through all the thoughts and intentions of the heart and a person's life, like an open book, may be seen by all and serve as an example for their own lives.

"I have set before thee life and death, the blessing and the curse: therefore choose life, that thou mayest live." "To love Jehovah thy God, to obey his voice, and to cleave unto him" is to choose life; and Moses adds, "For he is thy life, and the length of thy days." God is life, not an abstract idea of life but our life as we choose to live by the highest idea that we know and aspire to make it real.

Spiritual consciousness is the goal of human life and in it we know God as our indwelling Spirit.

QUESTIONS

1. Must a person be totally free of restraint in order to exercise free will?
2. Where does true freedom exist?
3. What is the ideal state of mind of the follower of the Christ?
4. What are the limits to freedom of choice?
5. How do we align ourself with the universal life?
6. Why especially should we keep the divine law?
7. What is the goal of human life?

Lesson 11, December 16, 1951

UNITY SUBJECT—*Courage in the Face of the Unknown.*

NTERNATIONAL SUBJECT—*Into a New Land with God.*—Josh. 1:1-7; 6:1-5, 20.

1. Now it came to pass after the death of Moses the ervant of Jehovah, that Jehovah spake unto Joshua the son f Nun, Moses' minister, saying,

2. Moses my servant is dead; now therefore arise, go ver this Jordan, thou, and all this people, unto the land hich I do give to them, even to the children of Israel.

3. Every place that the sole of your foot shall tread pon, to you have I given it, as I spake unto Moses.

4. From the wilderness, and this Lebanon, even unto e great river, the river Euphrates, all the land of the Hit-es, and unto the great sea toward the going down of the n, shall be your border.

5. There shall not any man be able to stand before thee the days of thy life: as I was with Moses, so I will be th thee; I will not fail thee, nor forsake thee.

6. Be strong and of good courage; for thou shalt cause s people to inherit the land which I sware unto their hers to give them.

7. Only be strong and very courageous, to observe to according to all the law, which Moses my servant com-nded thee: turn not from it to the right hand or to the t, that thou mayest have good success whithersoever thou est.

1. Now Jericho was straitly shut up because of the chil-n of Israel: none went out, and none came in.

2. And Jehovah said unto Joshua, See, I have given thy hand Jericho, and the king thereof, and the mighty of valor.

3. And ye shall compass the city, all the men of war, ng about the city once. Thus shalt thou do six days.

4. And seven priests shall bear seven trumpets of s' horns before the ark: and the seventh day ye shall pass the city seven times, and the priests shall blow the pets.

5. And it shall be, that, when they make a long blast the ram's horn, and when ye hear the sound of the

trumpet, all the people shall shout with a great shout; an the wall of the city shall fall down flat, and the people shal go up every man straight before him.

20. So the people shouted, and *the priests* blew th trumpets: and it came to pass, when the people heard th sound of the trumpet, that the people shouted with a grea shout, and the wall fell down flat, so that the people wen up into the city, every man straight before him, and the took the city.

GOLDEN TEXT—*As I was with Moses, so I wi be with thee; I will not fail thee, nor forsake thee.*— Josh. 1:5.

SILENT PRAYER—*Because I have faith in the re ality of Spirit, I face the future with confidence an without fear.*

The evolutionary force of new ideas is beyon all comprehension. At the present time the world i horrified at the destructive force of atomic energy No one knows how destructive it may actually be o how effectively it may be used by a possible foe Thus, the greatest scientific discovery of the presen age has brought not rejoicing but universal fear. O all creatures, man has developed the highest intell gence, but it has been well observed that this "intel ligence can turn against itself and destroy man, un less it is controlled by a moral force." So far thi moral force has not appeared.

The discovery of the secret of releasing atomi power makes universal peace our only chance fo survival. To this end we must begin immediately t change our accustomed ways of thinking so as t eliminate the chief causes of war and to build up structure of universal peace. Universal peace found

ed on universal fear is a false premise, lacking the elements of progress and permanence. Evolution is the growth and development of a lower form of life into a higher form, and fear nullifies this growth, which under favorable conditions takes centuries to produce appreciable variations in a species. Moses, who represents the evolutionary unfoldment of new ideas in the mind, died before the Children of Israel crossed the Jordan into the Promised Land. The narrative states more than once that he could not cross into the Promised Land with the rest of his people.

The growth of new ideas alone does not give us control of the unlimited elemental forces of being. Something of greater saving power is essential—the saving power of right desire. If all mankind desired to use atomic power constructively and make our world one in achievement and brotherhood as it is a planetary existence, the fear of atomic power would disappear. If a moral force powerful enough to command the allegiance of all men could be developed, the folly of wholesale destruction by war of what which has been laboriously built up in time of peace could be overcome.

In this lesson Joshua represents the saving power of right desire. He has the responsibility of leading the Children of Israel into the Promised Land and of securing a place for them there. The name Joshua means "savior," "helper." Another form of the name is Jehoshua ("Jah is savior, Jehovah is deliverer"). The I AM is our saving power. In certain states of mind the I AM acquires greatly increased power, power that has its foundation in spiritual un-

derstanding. The right use of the I AM gives us the courage to obey the law of spiritual demonstration.

At its best, courage is a high order of spiritual power. It has been called the perfect will, and one writer claims that it is so rare that everything is forgiven to it. It is not the power of mere animal resistance that brings us into harmony with the law of life, but "the pure article, courage with eyes, courage with conduct, self-possession at the cannon's mouth, cheerfulness in lonely adherence to the right." Such courage, we believe, "is the endowment of elevated characters." The courage of the animal at bay is quite another thing, though that, too, is not to be underestimated.

The priests represent faith in the power of Spirit, and the Ark of Jehovah, which they take up, is the intuitive knowledge that man's real nature is spiritual. It is a covenant, or agreement, of the Father with the Son that the Son shall inherit all that the Father has. No decisive steps in putting away error and establishing Truth can be taken apart from this inner assurance of the individual that he is one with the Father and that in his true nature he is spiritual.

The "seven priests" represent our natural religious tendencies as relating to the seven senses of the natural man, or a certain fulfillment in the natural. "Trumpets" signify the phase in consciousness that proclaims the coming triumph of Truth, which has been perceived already by faith. The blowing of the trumpets by the priests represents declaration of the Word in power by means of the active faith of our natural religious tendencies.

The Israelites' compassing of the city seven times

nows that spiritual thoughts have entered into all ne avenues of the natural man, that they all unite the effort to break down the walls of material nought in order that the truth of Spirit may gain eer, fuller access to the whole consciousness.

QUESTIONS

1. Can lasting peace be founded on universal fear?
2. Does the growth of new ideas alone give us control of the elemental forces of being?
3. If not, what does give this control?
4. What represents the saving power of right desire?
5. What is spiritual courage as distinguished from the courage of an animal at bay?
6. What do the priests and the Ark of Jehovah signify?
7. Explain metaphysically the seven priests, the trumpets, the blowing of the trumpets, and the compassing of the city seven times.

Lesson 12, December 23, 1951

NITY SUBJECT—*The Meaning of the Christ Spirit.*

TERNATIONAL SUBJECT—*The Promise Fulfilled in Christ.*—Luke 1:46-55; 2:1-7.

) And Mary said,
My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Saviour.
For he hath looked upon the low estate of his handmaid:
For behold, from henceforth all generations shall call me blessed.
For he that is mighty hath done to me great things;
And holy is his name.
And his mercy is unto generations and generations
On them that fear him.

51. He hath showed strength with his arm;
He hath scattered the proud in the imagination of the heart.
52. He hath put down princes from *their* thrones,
And hath exalted them of low degree.
53. The hungry he hath filled with good things;
And the rich he hath sent empty away.
54. He hath given help to Israel his servant,
That he might remember mercy
55. (As he spake unto our fathers)
Toward Abraham and his seed for ever.

1. Now it came to pass in those days, there went out decree from Cæsar Augustus, that all the world should b enrolled.

2. This was the first enrolment made when Quirinii was governor of Syria.

3. And all went to enrol themselves, every one to h own city.

4. And Joseph also went up from Galilee out of th city of Nazareth, into Judæa, to the city of David, whic is called Bethlehem, because he was of the house and famil of David;

5. To enrol himself with Mary, who was betrothed t him, being great with child.

6. And it came to pass, while they were there, th days were fulfilled that she should be delivered.

7. And she brought forth her first-born son; and sh wrapped him in swaddling clothes, and laid him in manger, because there was no room for them in the inn.

GOLDEN TEXT—*His name shall be called Won derful, Counsellor, Mighty God, Everlasting Father Prince of Peace. Of the increase of his governmen and of peace there shall be no end.*—Isa. 9:6-7.

SILENT PRAYER—*The assurance that my origi and true nature are divine now raises me to newnes of life.*

The soul possesses magnifying power, which it xercises habitually. This power makes the soul the ertile part of our nature, out of which spring the ssues of life. The affectional or emotional phase of eing is the vital element out of which we produce ne thoughts and actions that make a lasting impres-on on our character and the life of our time.

In its undisciplined state the soul is generally rone to magnify trouble, disaster, and negative nought and to take the good as a matter of course, lowing it to pass unnoticed and unacknowledged. Ve make the most of the evil and minimize the good hen we ascribe news value to the sensational or e abnormal and overlook the constructive, consid-ing it humdrum because it is normal.

Mary, the mother of Jesus, represents the soul at magnifies the Lord habitually, and through its nscious devotion prepares itself for the higher life. we would magnify the Christ in our body, as Paul arned to do, we must learn to keep the creative w by exalting Him first in mind and allowing Him become manifest in both our thoughts and our ions. Not merely when circumstances are favor-le but when keeping the law may become a matter life or death, we must remain faithful to the truth t life is good and worthy of our praise. "Blessed he that believed." Birth into the Christ conscious-s is possible only through faith, which is a faculty the soul rather than of the intellect.

We magnify the Lord by anticipation. As we ect the good rather than the evil, knowing that own comes to us under the law only as we cre-in mind that which is perfect by beholding the

image of the perfect idea, we find ourself increa
ingly conscious of the good. To anticipate the goo
we find it necessary to put fear out of our min
Otherwise, we find ourself dreading unforeseen mi
fortune. Though we may not accept the unqualifie
statement, nothing unforeseen ever comes to us.
not consciously, then subconsciously, we first crea
an image of misfortune as a possible event, and
answers our fear. It cannot reach us except by th
path we open to it. Desiring good fortune, therefor
we affirm, "I myself am good fortune," and by rig
thinking open a path for good fortune to follo
through to us. In obedience to divine law we lea
to think with our desires, not with our fears. "In th
day of adversity consider" and rid yourself of th
negative state by meditating on the goodness an
unfailingness of Jehovah.

We magnify the Lord by expecting to remain i
health and refusing to entertain fear of disease. Th
magnifying takes place in consciousness, where alon
that which is already infinite can be enlarged by b
ing allowed to manifest itself in greater abundan
than hitherto.

He who magnifies the Lord does not remain i
ignorance. "The testimony of Jehovah is sure, mak
ing wise the simple." Every listening, every thank
ful heart hears this testimony. It is the conviction o
Truth that comes as the result of concentrating th
power of our thought on the things that transcen
our present knowledge.

Joy is expansive, and we magnify the Lord b
this means. The faithful spirit, the obedient spiri
the true spirit, the joyous spirit magnify God in th

nind and soul and lead us on to the realization of our oneness with the Infinite..

We magnify God through realization. Whether ve realize our desire fully or not, we are true to the rinciple of divine law when we magnify the good hat comes to us and refuse to see anything as other han good.

The conception of the Christ, born of the sub-tance of spiritual Being (in Bethlehem, "house of read") supplants the materialistic, intellectual con-ept. Signs and presages of the birth of this con-ciousness have been evident from time to time. The ate of consciousness in which we "increase" in char-ter along all lines (Joseph) unites with intuition the affectional and emotional phases of man's be-g to produce conscious perfection (the Christ), e divine-idea man. This spiritual, higher, true self every individual must bring into manifestation the eace that is promised to all men of good will.

QUESTIONS

1. Is the power to magnify a thought in consciousness a soul quality or a mental attribute only?
2. In its natural state what does the soul magnify?
3. What does Mary, the mother of Jesus, represent?
4. How do we magnify Jehovah in anticipation? In realization? Otherwise?
5. What will free the world from the domination of materiality?

Lesson 13, December 30, 1951

UNITY SUBJECT—*The Spirit of True Worship.*

TERNATIONAL SUBJECT—*Taking a Stand for God.* —Josh. 24:1-8, 14-18.

1. And Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God.

2. And Joshua said unto all the people, Thus saith Jehovah, the God of Israel, Your fathers dwelt of old time beyond the River, even Terah, the father of Abraham, and the father of Nahor: and they served other gods.

3. And I took your father Abraham from beyond the River, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac.

4. And I gave unto Isaac Jacob and Esau: and I gave unto Esau mount Seir, to possess it; and Jacob and his children went down into Egypt.

5. And I sent Moses and Aaron, and I plagued Egypt, according to that which I did in the midst thereof: and afterward I brought you out.

6. And I brought your fathers out of Egypt: and ye came unto the sea; and the Egyptians pursued after your fathers with chariots and with horsemen unto the Red Sea.

7. And when they cried out unto Jehovah, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes saw what I did in Egypt: and ye dwelt in the wilderness many days.

8. And I brought you into the land of the Amorites, that dwelt beyond the Jordan: and they fought with you; and I gave them into your hand, and ye possessed their land; and I destroyed them from before you.

14. Now therefore fear Jehovah, and serve him in sincerity and in truth; and put away the gods which your fathers served beyond the River, and in Egypt; and serve ye Jehovah.

15. And if it seem evil unto you to serve Jehovah, choose you this day whom ye will serve; whether the gods which your fathers served that were beyond the River, or the gods of the Amorites, in whose land ye dwell; but as for me and my house, we will serve Jehovah.

16. And the people answered and said, Far be it from us that we should forsake Jehovah, to serve other gods;

17. For Jehovah our God, he it is that brought us and ur fathers up out of the land of Egypt, from the house f bondage, and that did those great signs in our sight, and reserved us in all the way wherein we went, and among all ie peoples through the midst of whom we passed;

18. And Jehovah drove out from before us all the eoples, even the Amorites that dwelt in the land: therere we also will serve Jehovah; for he is our God.

GOLDEN TEXT—*Choose you this day whom ye ill serve.*—Josh. 24:15.

SILENT PRAYER—*I resolve my inner conflicts by olding fast to God as my all-sufficient resource.*

A summing up of our blessings is advisable, lest e forget them; it is also necessary at intervals if e are to have a lively sense of benefits received. he Children of Israel were reminded often by eir leaders of their escape from Egypt and their deliverance at the Red Sea. Their derance from bondage was part of the foundan of their faith. To us the story represents the derance of the individual, and eventually of the e, from bondage to sense into the liberty of spirial dominion. We do well now and then to survey progress from the far-off, primary conception of d as the Father of mankind, which implies a spirl origin and nature in humanity. "Thou, O Jevah, art our father; our redeemer." This concepn was primary only in comparison with that of us, "I am in the Father, and the Father in me." rther back was the conception of God as an avengjudge, an angry God who claimed vengeance as especial prerogative; a God who required the rifice of countless infants and animals. The evolu-

tion of faith has been long and slow, for compar tively few discerned early the spiritual nature of th universe and of Truth. These few served God an worshiped "in spirit and truth" and put away th gods of wood, stone, gold, iron, and brass and th worship of the lower animals, which some people including the Egyptians, followed.

If we are wise we shall renew our covenant wit God again and again. Over and over we shall revie His promises and proclaim our faith in Him an our determination to let Him live His life fully i and through us. We shall do this until we becom able to understand and to demonstrate Truth pe fectly.

We must not stand in fear of our God or of th law, but must hold the principles of Truth in gre reverence and respect. We must look to the tru source of our being—God, Spirit—and we must b wholehearted in our service. In order to do this w must put away the other gods that we served whe we were in bondage to darkened, ignorant belief In other words, we must cease clinging to the thing of the world and center our love in that which true and eternal. "No man can serve two master for either he will hate the one, and love the othe or else he will hold to one, and despise the other. Y cannot serve God and mammon."

Through identifying the entire consciousnes ("me and my house") with the ideal of spiritu life, we learn to think and live in singleness o heart, to choose whom we shall serve, and to abid by our choice. When we have thus taken a definit stand, we find opportunities on every hand to pu

ur ideals into practice.

The person who throws the full weight of his ith into his religious convictions gives his indidual life as well as his family life a powerful imtus toward stability and exalted thinking. When l members of the family are trained to recognize ith as a normal faculty of mind and soul and when ey understand the importance of developing it rough consistent daily use, there exists a strong nd that causes the family to stand as a unit in the e of the community. Moreover, each member is engthened by the consciousness of the faith of the ers. "As for me and my house, we will serve Jevah."

As we contemplate the magnitude of the part yed by faith in God in the history of mankind, l in the individual life, we are led to lay firmer ld on our faith in God and to make it the mainstay our life and conduct. "We also will serve Jevah; for he is our God."

QUESTIONS

1. Why should we count our blessings and remember them?
2. What does the story of the deliverance of the Children of Israel from bondage in Egypt represent?
3. Is the human conception of God subject to the evolutionary impulse?
4. Will the habit of renewing our covenant with God help us in our work of demonstrating Truth?
5. How do we best learn to think and live in singleness of heart?
6. Before we can throw the full weight of our faith into our convictions, what choice must we make?

Silent UNITY

Abiding in the Christ word, I am bor
anew into God's kingdom of light.

The Society of Silent Unity, founded more than fift years ago, is the healing department of Unity Schoo ministering without seeing them, to those who need help

Our purpose is to aid through prayer all persons wh having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings o those to whom we minister. "Give, and it shall be give unto you; good measure, pressed down, shaken togethe running over."

Our Silent Unity group numbers some hundred conse crated workers who are devoting their lives to God's wor for humanity. They are proving daily that physical, finan cial, mental, and spiritual difficulties can be overcome b righteous prayer. Even though everything else may hav failed, we shall pray *with* you, for we have faith that "wit God all things are possible."

We pray *with* you and also instruct you how to pray t the Father in secret in order that you may help yourself Silent Unity is praying always, and your co-operation i prayer is of mutual benefit. Do not hesitate to write to u for help because your problem is personal. All correspond ence is confidential.

Address your request to Society of Silent Unity, Lee' Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

)ME TIME AGO, I wrote to you about my sister who as mentally ill and in dire need of financial help.

As you will recall, we had her sign her name at e bottom of a letter addressed to you requesting e prayers of Silent Unity and a prosperity bank. ımediately upon receipt of the bank, she memo-:ed the prosperity prayer and prayed unceasingly.

In three months time, she has regained her ac-:e mind. Also, her husband got a good job, and ey have just bought a little house and a car.

No doubt you know how thankful all of us are the Lord's blessings and your prayers.—*Mrs. H., Texas.*

·OUT A MONTH ago my sister had a severe heart ack. It was thought she would not live until she : to the hospital, where she was taken by ambu-·ce, under oxygen. I was called immediately. My ·er's husband and I were asked to remain at the ·pital through the night.

In my purse were *Daily Word* and UNITY. The

articles I read during those long hours of waiting gave me needed courage and strength and comfort. I prayed, as I learned through Unity, "Thy will be done," and left my sister completely in God's care. At 2 a. m. the house doctor told us he was amazed at the way she was slowly progressing. When he said that she would be safe through the night and that we should try to get some sleep, we went home.

The days since then have been very busy ones—my sister has been home two weeks now and is getting around the house and yard, to the astonishment of the doctor, who from the first held no hope for her recovery.

Thank you from the bottom of my heart for your prayers and help in time of need.—*H. D. M., Ohio.*

He Shall Have Abundance

I RECEIVED MY prosperity bank and started using the drill that day. Many wonderful things have happened since then. One of the things we needed badly was a car so that my husband could drive to work. Two weeks after I started the drill, the best possible buy in the way of a car practically fell into our lap. Another thing I needed badly was a sewing machine, and from a source least expected a lovely sewing machine came to me as a gift. The words with which this gift was bestowed will linger with me and warm my heart as long as I live.

Last, and most wonderful of all, my mother, who was suffering from a serious heart condition, is feeling fine again. My mother-in-law, who fell last September and broke both hips, took a walk

ound the block this week with only a cane for pport.

Oh yes, I had also been praying for a good job r my younger sister's husband; he now has a job at was just made for him, and the two of them e so happy.

I am deeply grateful for the help of Silent Unity, r I know their prayers were joined with mine each ne I prayed.—*Mrs. R. S., Texas.*

Filled with Plenty

THE TIME I wrote you, my husband was being ired at the age of sixty-five. Being active and alert his age, he was quite discouraged about it and s desirous of obtaining employment elsewhere, we have our home to pay for and other responsi- ities. However, I kept up my affirmations and ik drill, and, in less than a month, he was asked take over a job in which honesty and faithfulness important requirements. He knew practically hing about the work, and I'll admit he was very ictant to undertake it. But our prayers for divine lligence were answered, and he has got along ndidly. I wish to thank each one of the workers Silent Unity.—*Mrs. A. A. F., New York.*

ANT to tell you of a wonderful demonstration I last month. My husband needed a car in his k, but we just couldn't afford to get one at the es they are asking. Well, I've been using a pros- ty bank for some time, and I started a new one Saturday, August 6. During my morning medita-

tion that day I told the Father our situation and thanked Him for a solution. In exactly one week, my husband bought and paid for a car. All praise to the Father.—*Mrs. O. H. K., West Virginia.*

My Help Cometh from Jehovah

YESTERDAY I HAD an unexpected chance to go to the library to get some books for Mother. While I was there, I found a shelf with all but the newer Unity books.

I brought home *Letters of Myrtle Fillmore,* and I am so grateful to have it. I feel as though some one who really loved me was talking to me and telling me things that I have known before, but in such a motherly, clear way. I am sure it was not "happen so" that led me to the book, but your prayers.

So thanks again to Unity. I have found something very precious.—*B. B. B., Mass.*

Hearken unto Me

SOME TIME AGO I wrote to ask your prayers for my daughter and her family. They were living in a crowded, two-room apartment, and did not have even a sink in the kitchen. They had been trying for months to find a larger and more comfortable place but there seemed to be nothing available anywhere. However, just a short time after I received your encouraging letter and the wonderful affirmations of faith and hope, they moved into a lovely four-room flat, which is nicely furnished and suitable in every

ay for the couple and their two little boys. And e rent is exactly the same as they were paying r the apartment they had before.—*Mrs. R. F., alifornia.*

Unto Us a Child

ESTERDAY a little after noon, I sent you a wire re- iesting prayers for my daughter, whose labor had st started. We—her parents—were about thirty les from her, and she did not wish us to come her until she went to the hospital. After I sent a the wire, I became peaceful and happy. I had d her I was going to wire you, and she was very d.

She went to the hospital at 5:00 p. m. yesterday, d at 7:44 p. m. the precious little boy was born. is a beautiful child, so healthy and perfect. For first baby, she had a wonderfully easy and ssed delivery. We are all happy and thankful to d and to you dear workers at Unity who prayed lovingly with us.

Twenty-three years ago you prayed also for me my daughter when she was born. I had a most velous delivery and a wonderful healing three nths later when the doctor wanted to operate. en I went for the examination, he said I was s perfect condition as though I had never had children at all. The operation was thought to necessary because of two earlier births. But you friends prayed for me, and God healed me so ectly I have never since had any trouble from source.—*Mrs. H. H., California.*

UNITY CENTERS

The following leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Blanche Joki, 406 N 22

ARIZONA

Globe—Sarah Lightle, 117 E Oak

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

CALIFORNIA

Alhambra—Gertrude Hall, 25 N 2d
Auburn—John Hinkle, St Luke's Episcopal church
Bakersfield—Della Shutts, Brower bldg
Berkeley—Susanna Scott, Durant hotel
Beverly Hills—Ruth Rae, 200 S Cannon
Burbank—Joseph & Mildred Haggerty, 705 E Olive
Cambria—Alfred Williams, Highway & Warwick
Castro Valley—Edith Gruenwald, 6401 San Carlos
Compton—Margarét Butterworth, 115 N Chester
Culver City—Dollee Phillips, Culver City hotel
Escondido—Clarion Lindas, 143 W Grand
Fresno—Alice Stokes, 171 Blackstone
Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South st
Hermosa—Winifred Dietz, 77 17th
Hollywood—Rose Schneider, 1162 N St Andrews
Inglewood—Maude Galpin, 226 E Spruce
La Crescenta—Harold Irving, 4004 La Crescenta
Laguna Beach—Myron Key, 678 Glenneyre
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C Wilson, Norma Knight Jones, C Franklyn Kelly, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Dollee Phillips, 3706 W Wash blvd; Helen Mouton (col) 4419 Mettler; Glenna Arrowsmith, 967 W Vernon; Emma Luke, 2120 S Union; C Leroy Tuntland, 10885 Santa Monica
Modesto—Alma Ladd, 316 Hackberry
Monrovia—Irene Malloy, 210 E Lime
Montebello Park—Gertrude Hall, Woman's Club
Napa—Helen Wade, Churchill manor
North Hollywood—Joseph & Mildred Haggerty, 4871 Lankersbim blvd
Oakland—Alma Morse, 144 Athol
Pasadena—Max & Frances Flickinger, 60 N Mich; Carrie Love, 80 Orange
Pomona—Pat Cain, 249 W Monterey
Richmond—Winifred Deming, 1125 Nevin
Sacramento—John Hinkle, 1025 9th; Blanche Evans, Eastern Star temple
San Bernardino—Dr & Mrs H P Nicholls, 763 D st
San Diego—Marie Fleming, 441 C st
San Fernando—Vera Stenen, 1019 De Garmo
San Francisco—Robert Hulbert, 25 Fu ton; Ethel Higgins, 133 Geary
San Gabriel—Ethel Turner, 325 S Pi
San Jose—Rose Emery, 40-B S 1st
San Leandro—Barbara Lyon, 561 L fayette
Santa Ana—Myron & Estelle Key, 2 N Broadway
Santa Barbara—Robert Sikking, 227 Arrellaga
Santa Cruz—Unity, 916 Riverside
Santa Monica—Sue Sikking, 1528 3d
Santa Rosa—Helen Wade, 845 3d
South Gate—Edna Drebert, 2945 Tweed
Stockton—Grace Swannell, 48 W Popl
Studio City—Herbert J Schneider, 12 Moorpark
Taft—Della Shutts, 631 North
Van Nuys—Mary Hider, 14416 Victory
Vista—Sonja Samiran, 323 A B'way
Walnut Creek—Marie M Giles, Eagl Hall
Watsonville—Unity, 31 A Madison
Whittier—Louise Newman, 410 S Gre leaf

COLORADO

Colorado Springs—Ann Winstead, 1 W Colorado
Denver—Alice Benson, 1441 Welton
Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helen Kersten, 610 Fairfi
Hartford—Faith Cornwall, 926 Main
Meriden—Bonnie Adams, Hotel Winth
New Haven—Bonnie Adams, Hotel T

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Fel New Colonial hotel; Ann Sande 1733 Eye st N W

FLORIDA

Clearwater—Louise Beaty, Chamber Commerce auditorium
Daytona Beach—Mary Huck, 128 Br way
Delray Beach—Frances Jarrell, 415 Atlantic
Ft Lauderdale—Nora Campbell, W an's club; Maud Guitteau, Govern Club hotel
Ft Meyers—Ann Werner, 829 1st
Jacksonville—Wm & Bonnie Gren Lomax at May
Lakeworth—Maude Guitteau, 9 S D highway
Miami—May Stoiber, 158 NE 4th
Orlando—Carolyn Parsons, 503 S Ora
Pensacola—Eva Rosencrans, 114 W Ga
Sanford—Carolyn Parsons, Valdez ho

sota—Dorothy Roy, Woman's club
etersburg—Louise Beaty, 801 6 ave S
ia—Ruby Wagner, 626 No B
Palm Beach—Arthur Johnson, 423 9

GEORGIA

ta—Kathryn Boyce, 684 W Peach-
e; Mabel Butts (col) 382 Ashby NW

HAWAII

lulu—Marie Handley, 240 Lewers rd

IDAHO

—Christopher Scott, Pinney bldg

ILLINOIS

mington—Margaret Cain, 108 E Mul-
ry
paign—Viretta Sutherland, First
thodist Church Parrish House
go—W I & Anna Hoschouer; 306 S
bash; Unity, 64 W Randolph; Janet
udry, 410 S Michigan; Margaret
sey (col) 1129 E 45; Henrietta
den (col) 4307 S Mich
ur—Hazel Erisman, 317 W Decatur
Louis—Florence Schaefer, 656 N 79
ton—Maud Kellogg, Evanston hotel
onville—Viretta Sutherland, Dunlap
l
on—Ethel Maguire, Central Com-
nity Church, 16th & Charleston
ord—Bernice Biggers, 115 S Regan
field—Eva Conover, 709 S 7th

INDIANA

ayne—Merton Thorpe, Court &
ty
—Grace Free, YMCA, 225 W 5th
ond—Grace Free, Masonic temple
apolis—Margaret Strahle, Claypool
l; Frederick Andrews, 8 E Market

IOWA

oines—Betty Stitt, 3118 Grand
City—Mary Robinson, 236 Insur-
Exchange bldg

KANSAS

nson—Nona Kerfoot, 316 W 15th
—Harriet Pfouts, Jayhawk hotel
b—Carl & Lois Moran, 3241 Victor

KENTUCKY

lle—Maebel Carrel, 1322 S 4;
Cox (col) 1233 S 16

LOUISIANA

rleans—Elois Echlin, 4370 Cleve-
Ruth Murphy, 3722 St Charles
port—Gilliam David, 721 College

MAINE

d—Unity, 562 Congress

MARYLAND

ore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

—John Baughman, 30 Huntington
dge—Edna Titus, 881 Massachu-

er—John Baughman, Academy

MICHIGAN

bor—Marie Munro, 310 S State
Creek—Bess De May, YWCA bldg
Bay City—Aelola James, 231 Wash.
Birmingham—Virginia Shipley, Theater bldg
Detroit—Eric Butterworth, 17505 2d blvd; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 115 E Grand River; James Elliott (col) St Antoine YMCA
E Lansing—Roxie Miller, 425 W Grand River
Flint—Michael Giannuzzi, Metropolitan bldg
Grand Rapids—Ida Bailey, Scribner & 2d N W
Jackson—Eleonore Krafft, Security bldg
Kalamazoo—Amy Moffett, 209 W Dutton
Lansing—Nora Elliott, YWCA bldg
Muskegon—Leon Miller, YWCA
Pontiac—Eve Edeen, 72½ N Saginaw
Royal Oak—Walfred Taurainen, 101 S Troy

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin
St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Independence—Fannie Baldwin, 903 W Kansas
Jefferson City—Amanda Clibourn, 319 Ash
Kansas City—Louis E & Ethel Meyer, 707 W 47th
Lemay—Julia McKee, 284 Lemay
Lee's Summit—Unity Farm Center
Overland—Kate Evans, 2422 Goodale
Springfield—Polly Weeks, 213 E Chestnut 50 W 5 Ave
St Joseph—Osla Jones, 12 and Felix
St Louis—James E Sweaney, 4526 West Pine; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 S Kingshighway; Ethel Bradley, 11 N Jefferson

MONTANA

Billings—Mary Wessel, 101 Lewis
Bozeman—Mary Wessel, 103½ Bridges Arms
Butte—Mary Wessel, YMCA
Great Falls—Lillian Cook, 1023 2 Ave S
Livingston—Mary Wessel, 118 E Callender
Missoula—Maidie Van Etten, 517 E Main

NEBRASKA

Omaha—C N & Hallie Broadhurst 1317 N 42d

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Allenhurst—John Manola, 411 Spier
Hackensack—Eleanor Drew, Woman's club
Montclair—Gladys Stevenson, 6 S Fullerton
Newark—Edith Berry, Berwick hotel
Plainfield—Elinor MacDonald, Babcock bldg
Paterson—Gladys Stevenson, 35 Church
Ridgewood—Louise Gerhold, YWCA, 185 Franklin

Trenton—Elinor MacDonald, 232 Hamilton

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 W Tijeras

NEW YORK

Albany—Marian Hoagland, YWCA
Buffalo—Lillian Matthews, Statler hotel
Elmira—Fred Beale, 120 E Water
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Tennis Grill, 6 Burns
Great Neck—Emma Jean Sartori, 73 Cutter Mill
Ithaca—Fred Beale, I O O F hall
New Rochelle—Ethel Nickelsen, Huguenot YMCA
New York—Georgiana West, 1 W 47; Crichton Boatwright, 57 Park ave; Josephine Siemon, 400 E 59; Stella Wrenn, 5 W 8 st; Nanna Sutton (col) 137 W 110; Janet Holland (col) 2523 7th ave
Rochester—Elise Rosenburg, Seneca hotel
Roslyn Heights—Adele Woodruff, 58 Mineola
Schenectady—Marian Hoagland, Lafayette & Chapel
Syracuse—Russell Kemp, 110 Onondaga A
Troy—Marian Hoagland, 50 2d
Valley Stream—Stella Wrenn, 145 S Franklin
White Plains—Mary Olive Hudson, Masonic temple

NORTH CAROLINA

Asheville—Velma Hoffman, Battery Park hotel

OHIO

Akron—Frank Grunder, YWCA 146 S High
Canton—Frank Grunder, 203 6th N W
Cincinnati—Erma E Wissman, Madison & Andrews; Millie Leslie, Sinton hotel
Cleveland—Earl & Martha Anthony, Hotel Cleveland; Cleo Lee, Masonic temple, 3615 Euclid
Columbus—Dale and Donna Newsum, W 5 Ave
Dayton—Ethel Crouch, Canby bldg
Hamilton—Wm Helmbold, 117 Ross
Marion—Mercedes Fossler, YMCA
Springfield—Joseph Jones, 2215 E High
Toledo—Wallace Tooke, 2749 Upton
Warren—Everett St John, Harris Theater bldg, 166 High NW
Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Bartlesville—Ruth Jacques, YWCA bldg
Muskogee—Ruth Jacques, Equity bldg
Oklahoma City—Alice & Schuyler Cronley, Midwest bldg
Okmulgee—Ruth Jacques, McCull bldg
Tulsa—Grace Kehler, 714 S Boston

OREGON

Eugene—Muriel Venable, 1215 Oak
Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Margaret Feldt, St J hotel
Pittsburgh—Andrew Carlson, 233 O

PUERTO RICO

San Juan—Rafaela Melendez, Con ave 306 stop 17, Santurce

TENNESSEE

Nashville—Susan Smartt, 1816 Broa

TEXAS

Amarillo—Eugenia Lane, 114 E 15
Dallas—Ruth Gillespie, 2030 Comm
El Paso—Mabel Peck, 1300 E Rio Gra
Fort Worth—Ruth Johnston, Fla bldg
Houston—Lillian Brass, 3500 Louis Corine Smith (col) 1302 Schwartz
San Antonio—Mary Myles, Maverick

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—Estelle MacPherson, 2609 more
Kennewick—Beulah Scott, Arrow G
Olympia—Warren Meyer, YWCA
Pasco—Beulah Scott, 404 N 7
Seattle—Donald O'Connor, Arcade
Spokane—Herbert Hunt, 1124 W 6 a
Tacoma—Warren Meyer, 1012½ A st
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Unity, Lewis Arcade

WISCONSIN

Beloit—Bernice Biggers, YWCA bld
Kenosha—Lu Verna Bauer, 5902 8
Mercer—Ella Beierle, Community h
Milwaukee—Mae Lundahl, 1820 E N
Sheboygan—Lu Verna Bauer, 1130 N

CANADA

London—Herbert Nicklin, 324 Cent
Montreal—May Duncan, Ritz-Ca hotel
Ottawa—May Duncan, Chateau Laur
Regina—Unity, Wascana hotel
Toronto—Mary & George Dunning, Yonge
Winnipeg—Edna Bowyer, 360 Young

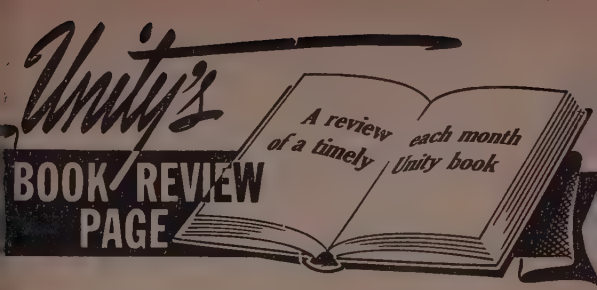
ENGLAND

Easington Village—Thomas Merris 11 Sea View, Co Durham
Carnarvon, North Wales—Dora John Llanfair Hall
London—Ruth Hacking, 6 Stanhope race, W 2
Sunderland—Thomas Merrington, Durham

MEXICO

Mexico D. F.—Clara Kouns Lum La Palma 39

Unity literature in French: Unite, 93 rue Truffaut, Paris XVIIe, France; in Italian: Revista Unita, 31 Via Ravadera, Torre Pellicc (Torino) Italy.



The Twelve Powers of Man

BY CHARLES FILLMORE

Anyone who desires a real revelation in his study Truth will benefit tremendously from reading *The elve Powers of Man.* In this book, Charles Fillmore that God has given man twelve faculties to aid in his spiritual growth. They are faith, strength, dom, power, love, imagination, understanding, will, er, zeal, renunciation, and generative life. By prop- combining and using these faculties, man can at- his highest spiritual good.

A full chapter is devoted to each of the twelve ers, telling where its center is in the body, which tle represents it, and how it can be developed to reatest extent.

The book presents numerous stories from life and the Bible to illustrate its points. *The Twelve ers of Man* is best suited for advanced students ruth.

he Twelve Powers of Man in a handsome black Fabrikoid n is priced at $1 a copy.

Unity Books and Booklets

For Beginners in Truth	Beginning Again	
	Favorite Unity Radio Talks	
	God a Present Help	
	God Is the Answer	*Dutch, English*
	Great Physician, The	
	How I Used Truth	*German, English*
	Lessons in Truth	*English*
	German, Spanish, Russian, French, Dutch, Italian	
	Letters of Myrtle Fillmore	
	Lord's Prayer, The	*German*
	Lovingly in the Hands of the Father	
	Mental Equivalent, The	*German, English*
	New Ways to Solve Old Problems	
	Whatsoever Ye Shall Ask	
For Healing	Christian Healing	*German, English*
	Directions for Beginners	*Spanish*
	Divine Remedies	
	Jesus Christ Heals	
	Six-Day Healing Practice, A	
	Truth Ideas of an M. D.	
	You Can Be Healed	
For the Home	You and Your Child	*French, English*
For Prosperity	As You Tithe so You Prosper	
	Both Riches and Honor	*French, English*
	Prayer in the Market Place	
	Prosperity	
	Prosperity's Ten Commandments	
	Working with God	
For Inspiration	Best-Loved Unity Poems	
	Finding the Christ	*Russian, German, Swedish*
	Have We Lived Before?	
	Household of Faith, The	
	Mightier than Circumstance	
	Prayer Changes Things	
	Sunlit Way, The	
For Devotion	Book of Silent Prayer	
	Holy Bible, American Standard Version	
	Effectual Prayer	
	Silence, The	
For Advanced Study	Atom-Smashing Power of Mind	
	Christ Enthroned in Man	
	Know Thyself	
	Metaphysical Bible Dictionary	
	Mysteries of Genesis	
	Mysteries of John	
	Selected Studies	
	Talks on Truth	
	Teach Us to Pray	*French, English*
	Twelve Powers of Man, The	
	What Are You?	
For Children	Crybaby Kangaroo (for ages 4 to 8)	
	Jet's Adventures (for ages 8 to 12)	
	Jet and the New Country (for ages 8 to 12)	
	Teach Me to Pray (for ages 4 to 11)	

Greeting Booklets

Are You Getting All You Want from Life?	.10	Holy Bread	
Be at Peace	.10	Land Is Bright, The	
Challenge of the Dawn, The	.10	Life Is Consciousness	
Christmas Blessing	.10	Mental Equivalent, The	
Christmas Spirit, The	.10	Protecting Presence, The	
First Things First	.10	Recipes for Living	
Gift Imperishable, The	.10	Sanctuary	
God Bless Your Christmas	.10	Song of Life, The	
God Is Blessing You Now	.10	To Them That Ask	
Great Helper, The	.10	Way of Faith, The	
		Where I Am King	

(Any 12 of these booklets $1. Envelopes included.)

NEWS *from* UNITY

ve You Heard?

nity offers four books ten especially for chil-. The younger ones will k these two, which are r size and bound in gaily red stiff-paper covers: *aby Kangaroo,* priced at is a collection of read-l stories in rhymed prose eorgia Tucker Smith for ren from 4 to 8. *Teach o Pray* is for the 4-to11-olds. It is a book of il-ted stories and prayers children by Bill and rd Martin. Using this Father and Mother can with the children in re-ling prayer periods. l at $1.25.

ildren from 8 to 12 will he two "Jet" books by Hahn. These are bound d cloth covers and are l at $1 each. The first, *Adventures,* tells of Jet well's covered-wagon y to the West with his family. The second, *Jet and the New Country,* is a sequel to *Jet's Adventures* and tells about the doings of Jet and his sister Sarah in their new home.

These four books are excellent for character building and, at the same time, they are books a child is sure to like.

Just Published

God Bless Your Christmas is the newest of the Unity Greeting Booklets. Published late this year, it contains a collection of poems about Christmas and other subjects —such as home and friendship—which are appropriate to the Yuletide season. Its cover shows a little country town sleeping on snow-covered hills while the Christmas star shines down from a velvety blue sky.

This booklet will serve as a warm greeting when sent

by itself; or copies may be used to brighten your packages or individualize your cards. A list of other Unity Greeting Booklets appropriate for the holiday season may be found on the page op-

posite the inside back cover, together with a handy order form. The booklets are priced at 10 cents each or 12 assorted (your selection or ours) for $1.

Audience of Three Million

Every day more than three million persons listen to "Unity Viewpoint," Unity's 15-minute radio program that is broadcast six days a week over more than thirty stations. Many of these persons like these two write to say how much they enjoy the program:

". . . it is like sitting down and having a heart-to-heart talk with a friend. Sometimes a problem comes up and we don't know what to do, and that is just the morning that the 'Unity Viewpoint' answers our questions."

"I wouldn't miss that pr gram if I had to get up the middle of the night hear it."

"Unity Viewpoint" is ke on the air entirely throu love offerings from those wl wish to have a share in th work. Write to Unity for free schedule of the broa cast times and stations in yo area.

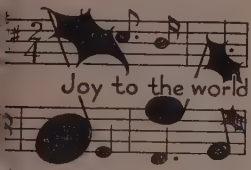
Christmas Blessings

For only a few cents y can send your friends re Christmas blessings in t form of Unity blessing car The cards *Your Christm Guest* and *Star in the E* have been reprinted especia for your Christmas givin

These other cards are al appropriate for the holid season: *Blessed Home; T Is Friendship; Lord, Bl*

This House; Morning Pray and *Love;* plus the standa favorites: *The Lord's Pra* and *The Prayer of Faith. T Is the Year* is a Unity Ble ing card that is ideal for

New Year's greetings.
hese cards may be in-
led when Christmas cards
mailed, tucked into pack-
, or sent separately. How-
you send them, they



ure to be appreciated by
one as unusual and
ghtful gifts.
e price of Unity bless-
ards is so low you will
to order them in quan-
They are only 2 cents
or 20 cents a dozen, and
u buy a hundred cards
ore you may have them
quantity price of $1.40
dred.

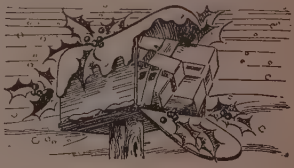
You Are Busy

ity pamphlets contain a
essage of Truth packed
little space. Their small
akes them so handy to
that you can read them
re moments anywhere.
one will open up to
w fields of thought or
some question in your
These pamphlets make
nt gifts, too, for any-
one who likes stimulating reading.

Unity pamphlets may be purchased individually at 5 cents each or in assortments at various prices. For your convenience, special assortments have been prepared on the general subjects of the Bible, healing, human relations, prayer, prosperity, and spiritual development. Each assortment contains 13 pamphlets and is priced at 50 cents. Write to Unity for an order form giving the entire list of pamphlets.

The Story of Unity

Have you read *The Household of Faith,* a new Unity book published this year? Written by James Dillet Freeman, it tells the story of



Charles and Myrtle Fillmore and how they founded Unity. New as the book is, many have already written to say what a blessing it is to them:

"I received my copy of *The Household of Faith* at 2:00 o'clock this afternoon . . . I

have a day nursery and I do not have too much time for reading but I have read four chapters already at 7:30. I can hardly lay it down to do my housework since the children have gone to their homes."

"Just the book itself gives pleasure; such a beautiful binding, and the pictures of the Unity buildings and grounds are superb."

"For years I'd hoped a book like this would be printed, and its beautiful story of love, hope, and charity surpasses my expectations."

You, too, will enjoy *The Household of Faith*. The price is only $5.

You *Stories to France*

The need for "good" literature for today's youth is widespread in a world seeking to avoid another great war. You will sense the need when you read this letter received by Unity from a Frenchwoman who is doing a great work for the youth of France:

"I publish a magazine for adolescents called "Journal for Youth." This magazine is slanted for young people from 14 to 18 years, both boys and girls. Could you give us the authorization to reproduce in this magazine some of the stories publish in your magazine *You?* T would be of great service us, for while it is relativ easy to find authors capa of writing Biblical stud and scientific and literary ticles, it is much more diffic to find persons capable writing interesting sto with an evangelical ba ground for young people that age. . . .

"Since the war, there are France a great number of magazines for the youth, we want to fight with all forces against this bad lite ture, because that is our as Christians. The Fre government has passed against these bad magazi but that is not sufficient, it is necessary to give o things to young people their place; it is not suffici that the magazines for youth be inoffensive; t must bring something to minds and the hearts young people. The form of your publications for young corresponds to which we are seeking, we would like very much the youth of France to pr from it."

Unity books and ma zines make excellent Chr mas gifts for your frie and loved ones.

DO YOU HAVE A FRIEND IN NEED?

Do you have a friend who is in need of aid because of ill health? Give a Unity book on healing, and he will know that you are a friend indeed.

CHRISTIAN HEALING

A comprehensive work by Charles Fillmore. Ideas, he says, are the foundation of all that man desires; and he teaches how to convert divine ideas into bodily health.

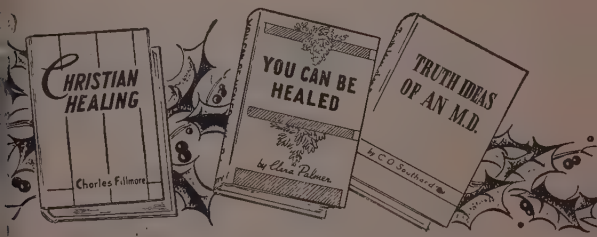
YOU CAN BE HEALED

By Clara Palmer. A chapter is devoted to each part of the body, telling how to heal the infirmities of that part; special prayers are given for each illness.

TRUTH IDEAS OF AN M. D.

Dr. C. O. Southard, the author of this book, was a practicing physician. The book states that anyone who maintains the proper consciousness need never be ill.

The price of these books is only $1 per copy. If you order before January 1, you may have them at the special price of 6 for $5.



ITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

Give A LASTING GIFT

When you give a Unity magazine, you give a gift that lasts for a whole year. And with six different magazines to choose from, you are sure to find one that is just right for even that hard-to-shop-for person on your Christmas list.

WEEKLY UNITY

Is excellent for those who are just beginning their study of Truth. It has eight pages of practical articles, true-experience stories, and poems. It brings a fresh uplift to the reader every week. $1 a year.

UNITY

Contains 100 pages of fine material for more advanced Truth students. Besides inspiring articles, poems, and testimonials, it has the Unity interpretation of the International Sunday School Lessons. Published monthly. $1 a year.

DAILY WORD

Is a good choice for a busy person because it is so compact. It contains a short lesson for each day of the month, as well as articles and poems. Published monthly. $1 a year.

GOOD BUSINESS

As the name implies, is for businessmen and women. It features practical articles which apply the principles of Truth to the world of business. Published monthly. $1 a year.

Give A UNITY MAGAZINE

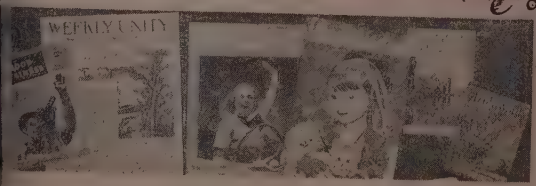
WEE WISDOM

; the ideal gift for children from 5 to 13. Its stories uild character while they entertain, and its handicraft rojects, puzzles, games, and paper dolls will keep a nild constructively amused for hours. Published nonthly. $2 a year.

YOU

Unity's newest magazine, tailored for teen-agers. Its o-to-the-minute stories and articles will delight young ople from 13 to 18, and give them helpful, practical vice for daily living as well. Published monthly. $1 a ar.

Christmas gift subscriptions are announced by an at-ctive Christmas card, and they will begin with the ristmas issue.

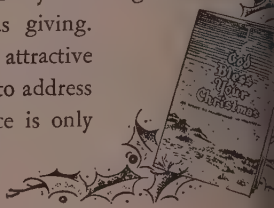


ITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

DRESS UP YOUR CHRISTMAS

Unity Greeting Booklets with their gay covers will add a distinctive touch to your packages, individualize your cards, or serve as charming greetings when sent by themselves.

The newest greeting booklet is called *God Bless Your Christmas*. It is a collection of poems that are as friendly as an open fireplace. On the handy order form below, you will find a list of other Unity Greeting Booklets appropriate for your Christmas giving. Each is sent to you with an attractive mailing envelope ready for you to address and mail to a friend. The price is only 10 cents each; 12 assorted (your selection or ours) for $1.



Unity School of Christianity
Lee's Summit, Missouri

☐ Please send me ..... booklet assortments. ($1 each assortmen

☐ Please send me booklets checked below. (10 cents each; 12 for $

—God Bless Your Christmas
—Christmas Blessing
—The Christmas Spirit
—The Gift Imperishable
—God Is Blessing You Now
—The Great Helper
—Holy Bread
—Life Is Consciousness
—The Mental Equivalent
—The Protecting Presence
—The Song of Life
—Where I Am King

I inclose $..... to pay for my order.

My Name .....

Street .....

City ..... City Zone ..... State .....

Please indicate postal zone number, if cities are so divided.

U-1

VE THE GIFT THAT IS SURE TO PLEASE

?ive a Unity Book

AYER CHANGES THINGS

new collection of the writings of na Gatlin. This newest Unity book s what a live, vital force prayer is l how it can change the whole life any person who uses it. Stimulating ding. Price, $1.

E HOUSEHOLD OF FAITH

e, by James Dillet Freeman, is the k so many have asked for. *The usehold of Faith* is a heart-warming y. It tells how Unity was born of the unfaltering faith of rles and Myrtle Fillmore. It udes pictures and selections n Charles Fillmore's writings. e, $5.

)SPERITY'S TEN MMANDMENTS

Georgiana Tree West. This book prets the Ten Commandments in nolly new and different way—as a e to material as well as to spiritual perity. A practical book. Price, $1.

ITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

The Guiding Star

Marie Roberts

O star of Bethlehem, shine forth tonight!
In ever greater glory shed thy ray
Upon this war-torn world to point the way
To peace and justice, truth and sacred right.
Is mankind blind that thou art hid from sight?
Or is the heart indifferent? Oh, nay,
Not that! The soul's desire is to obey
The ancient precept of thy beckoning light.
As once the shepherds, watching o'er the fold,
Had left their flocks, and Wise Men followed thee
To offer frankincense and myrrh and gold,
So now lead thou us to hallowed shrines; and we
At last shall know thy holy rays still shine
On darkened paths . . . a guide to world stability.